PAUMA-CHARIYAM

पउमचरियं

(Chapters I–IV)

OF

VIMALA-SŪRI

EDITED WITH

Introduction, Translation and Notes.

B. A. Chaugule M. A.
Lingaraj College, Belgaum.
N. V. Vaidya M. A.
Fergusson College, Poona.

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BY

B. A. Chaugule, M. A.

S. A. ?. Jain Lit. Scholar

and

V. Vaidya, M. A.

hāu Dājī Prizeman.

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B. A. CHAUGULE and
N. V. VAIDYA
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PREFACE.

There is only one printed edition of Paumachariyam, that of Dr. Jacobi, who has edited its bare text years before. That edition, besides being scarcely available, is not at all designed for the students. The University of Bombay having prescribed the first four chapters of Paumachariyam for the F. Y. examination of 1937, we thought it our duty to edit that portion for the use of the F. Y. students.

In giving the text, we have followed the text in Dr. Jacobi's edition, correcting obvious mistakes and misprints. We therefore take this opportunity to express our indebtedness to Dr. Jacobi. In the introduction, we have dealt with some important topics regarding the book and its author and have added a useful summary of the four chapters. The translation is literal as far as possible and the notes are exhaustive; we have thus spared no pains in making the edition useful to the students.

We have to thank our friend Mr. A. T. Upadhye, but for whose help it would not have been possible to publish the book in time.

B. A. CHAUGULE.
N. V. VAIDYA.

CONTENTS.

INTRODUCTION.

(1). Aspect of Narrative Literature.

No religion is supposed to be complete unless it has provided mythology and folk-lore to the common people. The mere presence of noble principles is not sufficient to attract the common folk. They want miracles. And it is in order to cater to the tastes of these people that all fable and mythology has originated amongst all the religions and then later on it became a 'sine quo non' for all the new faiths.

Thus, the Jainism and the Budhism had certainly noble principles on the strength of which they might have normally opposed Brahmanism; and, in fact, for a time they actually did so. But theoretical disputes might satisfy the intelligentsia. They have no appeal for the masses who only judge by the results of such disputes and later on by the number of miracles a saint can perform. Thus the Jainas found that in order to fight Brahmanism with success, they must have all the arms, and weapons that their adversaries possess. *What they did was however something marvellous.* They, in fact, raided the armoury of their opponents and took possession, so to say, of the weapons of the enemy. In plain terms, the Jainas have borrowed practically all their mythology from the Brahmins. And so also have the Budhists. Thus the Jainas have borrowed the Krṣṇa's legend and also the other popular Rāma legend with such changes as would suit their purpose. They have made the heroes embrace Jainism and ultimately their heroes renounce the worldly life and take to Jain faith. It must be admitted

however, to their credit, that they have given a human touch to the mythology which they have thus distorted According to them, it was not with the help of monkeys that Rāma defeated Rāvana,—which appears absurd on the face of it—but of Vidyādharas having the signs and emblems of monkeys. Then again, Rāvana was not a ten-faced monster, but an ordinary one-faced mortal wearing a jewelled-necklace having nine pendants in which his face was reflected nine times. Sītā was not dug up from the earth but was normally conceived and born of a woman. In this way they have tried to give it an appearance of reality and a touch of humanity to the whole thing, retaining at the same time the divine and supernatural element necessary for impressing the minds of the comon people They have thus their own accounts of the legends of Rāma and Krsna,—the two great heroes of the National Epics of the Hindus For the present we are concerned only with the Jain Version of the Rāmāyana.

(2.) Pauma-chariyam—The Jain Version of Rāmāyana:-

The present work Pauma-chariya (Padmacharita) is written by Vimalasūri. The life of Padma-which is another name for Rāma-is told in 118 cantoes, which are, however, only in partial agreement with the Rāmāyana. The names for chapters 1 to 35 are 'uddeśas' and later on they are called Parvans Vimala does not want to agree with the Rāmāyana of Vālmīki, which according to him is merely a big lie, but his desire is to place the Life-history of Rāma before the public as it was communicated by Gautama, the senior-most disciple of Mahāvīra to the king Srenika (Bimbisāra) in accordance with Mahāvīra's own instructions.

(3). The object of Pauma-chariyam:—

• Through the mouth of king Shreṇika, the author voices his intention in writing Pauma-chariyam. King Shreṇika cannot believe the narrations in Rāmāyaṇa. He thinks the accounts in Rāmāyaṇa to be perverted and false because of ideas contrary to reasoning (II. 116–117). He points to *the following inconsistencies in Rāmāyaṇa:–Rāvaṇa though* a demon as valourous as the best of gods, was vanquished by lower creatures like the monkeys (III. 9). ; Rāma pierced a golden-bodied deer with an arrow and Vāli was killed treacherously' (III. 10) Kumbhakarṇa used to *sleep for six months (III. 12). A bridge was built by the* monkeys on the great ocean (III. 12). It is to remove these and such other inconsistencies, anomalies and supernatural elements that Pauma-chariyam is written as is evident from the words of Gautama who says, ' All that the *bad poets have described (in Rāmāyaṇa etc.) is a lie* (III. 15).

(4). The author and his date.

Very little is known about the life and parentage of Vimalasūri, the author of Paumachariya. All that we can gather from the concluding verses of Paumachariya is that he belonged to the Nāgilvaṃśa and that his teacher and grand teacher were Vijaya and Rāhu respectively.

The date of Vimalasūri has not yet been finally settled. However, by examining the current theories and the available material, we may arrive at a provisional date. The author himself states that he composed his Paumachariya in 530 A. V , which would be 64 A. D , accepting Dr. Jacobi's date of the Nirvāṇa of Mahāvir. The Nāgilvaṃśa to which

our author belonged has been identified with the Nāgendra gachchha which, according to Kalpasūtra, was established in 93 A. D. So allowing a period of about 50 years for the teacher and grand teacher of Vimala, we must place him somewhere in the second century A. D.

Dr. Jacobi assigns the 3rd century A. D. for the composition of Paumachariya. He traces certain Greek influences in Paumachariya For instance, Paumachariya contains a verse which describes the planets by their Greek terms. He assumes that Greek influence cannot be traced in India before the 3rd century A. D. This is Dr. Jacobi's main argument for assigning such a late date for Paumachariya. A Nepalese manuscript of Yavan-jātaka which has been now discovered shows traces of Greek influence, and its date has been accepted to be 169 A D. It may be safely concluded from this that the evidence of Greek influence alone is not sufficient for pushing forward Vimala's date to the 3rd century A. D

Following Diwan Bahadur K H. Dhruva, S. C. Upadhyaya has attempted to place our author in the 7th or the 8th century A. D But his arguments are not convincing. He, too, discovers Greek influence in the work. From this, at the most, it can be concluded that the author could not have lived before the Christian Era The date given by the author himself, which is the earliest one, comes after the Christian era. Upadhyaya's argument of the use of the 'Test word' is also not convincing By what stretch of reasoning can it be said that Vimala followed Māgha and others from whom he differed in the use of the 'Text word ?',

He further argues that Vimala is much influenced by later dramatists and poets such as Kālidās and others in the descriptions of the seasons etc. This argument has been dismissed by Prof. Abhyankar who remarks:—" *The descriptions of the seasons, water sports, hells, and amorous gestures have been more or less conventional ones, ever since the time of the earliest Indian epics, and similarity of thought and expression in this matter can never be a criterion for the fixing of the dates of any two writers whose writings show much resemblance in those matters."*

Finally having assigned such a late date for Vimala as the 7th or 8th century A. D, how can Mr. Upadhyaya agree with Dr. Jacobi in saying that the language of Paumachariya is " primitive " and " not yet grammatically refined "?

Therefore, relying on the fact that our author belonged to the Nāgilvamśa, that Yavanajātaka—which also shows Greek influence in it–has been placed in the 2nd century A. D. and that Vimala has not borrowed from later dramatists and poets, we will not be much in the wrong if we discard all other current dates and place Vimala in the 2nd century A. D

(5). The Language and style.

The book is written in Jain Mahārāstrī. It differs from the principal Prākrt in the following points:—(i) यश्रुति. As a general rule, when क, ग, च, ज, etc. are dropped, the remaining अवर्ण i e अ or आ, if preceded by अ or आ, is pronounced like a lightly articulate य. Thus नगर becomes नयर; in Jain Mahārāstrī however, we have thsi य even

*

when preceded by vowels other than अ or आ. Thus लोक would be लोय in Jain Mahārāstrī, while it is लोग or लोअ in the principal Prākṛt. (ii) Non-initial न is invariably changed to ण, while initial न is changed to ण optionally. But in Jain Mahārāstrī, generally the initial न is retained (iii) In Jain Mahārāstrī, देश्य words are used here and there. Besides these general characteristics we find that the language of पउमचरिय is influenced by the Ardhamāgadhī language, for we come across forms like कट्टु. Cases are interchanged. For instance Loc. is used for Inst. Similarly, Inf. is used for Abs. and vice versa

True to the tradition of epic writers, the author has sustained the narrative interest to the end of the book. But the peculiar feature of his book, is the introduction of religious sermons in many places The author loses no opportunity of doing this. We may even venture to say that he is at pains to introduce such sermons and they occupy the major portion of the book. The author is at his best when writing these sermons. He also does his duty equally well in giving descriptions of countries, towns and kings, though such descriptions are free from the high ornamental style of later times. The vocabulary is simple and Deśi words are used freely. The style is, thus, suited to the intellectual level of the average reader for whom it is intended.

SUMMARY.

(6). Chapter I.

The author begins his work by offering salutations to the twentyfour Tīrthankaras, their Ganadharas and other great sages. He then gives his intention of narrating the story

of Padma (Rāma) 'as it has been handed down traditionally'. 'The origin of the world and races, Rāma's departure to the forest; birth of Lavana (Lava) and Ankuśa (Kuśa), Rāma's Liberation and his various previous existences--are the seven topics in this Purāna. (32). He then gives a very brief summary of all the chapters Chapter I, therefore, serves as a table of contents for the whole book.

Chapter II.

"In the Island of Jambudwīpa, in the southern part of the Bharata country, there is a country named Magadha' (1). 'In the very midst of this country, there was an ancient town named Rājapura.' (8). A king by name श्रेणिक ruled there. (15). There was another town by name Kundagrāma where ruled an excellent king by name Siddhārtha *(21)* He had a wife called Triśalā *(22)*. Mahāvīra, the twenty-fourth and last Prophet of the Jains was born of them. 'Once upon a time, the Vira Jina having known the defect of the worldly life became full of detachment and entered the ascetic order *(29)*. After he got omniscience, he wandered enlightening the noble beings by his preaching (36). In the course of his wanderings Mahāvira once went to the great Vipula mountain *(37)*. Indra with various other gods went to Mahāvira to pay respects (38--47). Shrenika the king of Magadha, went there to pay homage to Mahávira (48). In the assembly of kings and gods, Gautama, the foremost disciple of Mahāvira, asked him about religion (60). 'Then Jina having a serene voice preached in Ardhamāgadhī language the religion which causes welfare of all the living beings (61). Mahāvira's sermon:—The world consists of living and non-living substances. The soul which

is originally pure comes into contact with Karma and enjoys happiness or misery according as its actions are good or bad. It has to wander through the four existences of gods, human beings, lower creatures and hell beings. It is only with difficulty that the human birth is obtained. There are some men who even after getting the human birth do not make good use of it and lose it like the nectar in the hand. While others turn it to good account and obtain infinite bliss. Jain religion is like a boat to cross the ocean of worldly life (62–96). Listening to this sermon, the gods, the kings as also king Shrenika returned (98). Shrenika saw Mahāvīra in the dream and asked him his doubts (102). When he woke up, he pondered over the sermon of Mahāvīra and some doubts occurred to him about the life of Rāma. In order to get his doubts removed, he became eager to go to Mahāvīra.

Chapter III.

Accordingly he went to Gautama, the foremost disciple of Mahāvīra. Shrenika then disclosed his doubts about Rāmāyana and expressed his desire to listen to the history of Rāma from him. Before narrating the story of Rāma, Gautama gave the detailed information and history of the Universe. The human world is situated in the middle of the Universe. In its centre is the continent of Jambu which is surrounded by Lavana ocean. The Jambu Dvīpa has got six mountains which divide it into seven countries such as Bharata, Airāvata and others.

In the Bharata country were born the fourteen Kulakaras of whom Nābhi was the last. He had a wife named Marudevi. Vṛṣabha, the first prophet of the Jains, was born of her

womb. When he was born, Indra with various other gods came down to the house of Nābhi. The delighted gods showered jewels on the house of Nābhi. Harinegamesin, the general of the army of gods, took the Jina Vṛsabha in his hands and brought him near the king of gods The gods then took him to the mountain Meru where they bathed him with the water of the milky ocean. After offering prayers, Indra brought back Vṛsabha and caused him to be placed on the lap of his mother Then the gods returned.

When Vṛsabha was grown up, he assumed the kingship and carried on the government He had hundred sons besides Bharata and Bāhubali who were prominent and had two daughters named Brāhmi and Sundari. It was in his time that the orders of Ksatriya, Vaiśya and Shūdra were established.

Once on seeing a blue garment, he became averse to worldly life and thought of practising penance. On learning this thought in his mind, the Lokāntika gods came down and praised him for the same. Then they, along with Vṛsabha, went to the park Vasantatilaka where the Jina took the initiation of a monk. The gods having celebrated the festivity for renunciation of the Jina, went to their respective places. And the Jina wandered on the earth in the company of four thousand ascetics.

Once Nami and Vinami went to Vṛsabha and stood near him with swords in their hands. Then Dharanendra went there and asked, 'For what reason are you both standing near the Jina'. Nami replied, 'Oh lord, we have no royal splendour and it is for this purpose that we have approached the Jina'. As soon as these words were uttered, Dharana bestowed on them diverse lores possessing supernatural powers. The best mountain Vaitāḍhya was recommended

for their residence. The demi-god Nami, having gone to the southern range of that mountain, founded fifty cities. In the northern range also were founded many cities. And this region became the residence of the Vidyādharas And these Vidyādharas living in both the ranges enjoyed all prosperity and happiness and followed the pure path of religion preached by the Jina.

Chapter IV.

Then the revered Tirthankara began to wander over the earth Once in the course of his wandering he went to Gajapura where ruled king Shreyāasa. When he started on his begging tour, it was only after a long time that he was offered the juice of sugar-cane by king Shreyānsa, the people being ignorant of the mode of offering alms to the ascetics.

By the annihilation of Ghāti Karmas, he got omniscience Knowing the attainment of omniscience, the gods went to pay homage. Then the Ganadhara said, 'Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross it". Thereupon, the Jina delivered a sermon on the religion to be observed by the monks and householders

Vrsabha's sermon:—

'The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics'. 'That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of householders'.

'Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith and

became averse to worldly life.' 'Some of them became ascetics; others accepted the vows of the householders'.

'At that time, full sovereignty was obtained by king Bharata'. 'The hundred sons of the revered Jina Vṛṣabha accepted monkhood'. Bāhubali was always hostile to Bharata A fight ensued between them in which Bharata was defeated. But at this very moment, Bāhubali was enlightened, determined to be an ascetic and began to practise penance

Now the king Shrenika asked Gautama about the origin of the class of Brahmins. In reply, Gautama said:—
Origin of the Brahmins:—

Once king Bharata invited the ascetics in the company of Vṛṣabha to take food in his house. But this being not allowed for the ascetics, they declined it. Bharata then invited the householders and honoured them greatly. Matisāgara, a minister of king Bharata told him a prophecy that the house-holders honoured by him will be heretics in the time of Mahāvira, the twenty-fourth Tīrthankara. At this, Bharata ordered them to be banished. Thereupon being teased by the people, they sought resort of Vṛṣabha. Vṛṣabha prohibited Bharata from teasing them in the words, 'Do not strike' (मा हण) On this account, they were called Māhanas (Brahmins).

'Having shown the path of religion to the people, the revered lord of the three worlds (Vṛṣabha) obtained liberation on the mountain Aṣṭāpada'.

पउमचरियं ।

सिद्धसुरकिन्नरोरग-दणुवइभुवणिन्दवन्दपरिमहियं ।
उसहं जिणवरवसहं अवसप्पिणिआइतित्थयरं ॥ १ ॥

अजियं विजियकसायं अपुणब्भवसंभवं भवविणासं ।
अभिनन्दणं च सुमइं पउमाभं पउमसच्छायं ॥ २ ॥

तिजगुत्तमं सुपासं ससिप्पभं जिणवरं कुसुमदन्तं ।
अह सीयलं मुणिन्दं सेयंसं चेव वसुपुज्जं ॥ ३ ॥

विमलं तहा अणन्तं धम्मं धम्मासयं जिणं सन्ति ।
कुन्थुं कसायमहणं अर जियारिं महाभागं ॥ ४ ॥

मल्लिं मलियभवोहं मुणिसुव्वयसुव्वयं तियसनाहं ।
पउमस्स इमं चरियं जस्स य तित्थे समुप्पन्नं ॥ ५ ॥

नमि नेमि तह य पासं उरगमहाफणिमणीसुपज्जलियं
वीरं विलीणरयमल तिहुयणपरिवन्दियं भयवं ॥ ६ ॥

अन्ने वि जे महारिसि गणहर अणगार लद्धमाहप्पे ।
मणवयणकायगुत्ते सव्वे सिरसा नमंसामि ॥ ७ ॥

नामावलियनिबद्धं आयरियपरंपरागयं सव्वं ।
वोच्छामि पउमचरियं अहाणुपुव्विं समासेण ॥ ८ ॥

को वण्णिऊण तीरइ नीसेसं पउमचरियसंबन्धं ।
मोत्तूण केवलिजिणं तिकालनाणं हवइ जस्स ॥ ९ ॥

जिणवरमुहाओ अट्ठो सो पुव्विं निग्गओ बहुवियप्पो
सो गणहरेहि धरिओ संखेवमिणो य उवइट्ठो ॥ १० ॥

एवं परंपराए परिहाणी पुव्वगन्थअच्छाणं ।
नाऊण कालभावं न रूसियव्वं बुहजणेणं ॥ ११ ॥

अत्थेत्थ विसमसीला केवि नरा दोसगहणतल्लिच्छा ।
तुट्ठा वि सुभणिएहिं एक्कं पि गुणं न गेण्हन्ति ॥ १२ ॥

सव्वन्नुभासियत्थं भणन्ति कइणो जैहागमगुणेणं ।
किं वज्जसूइभिन्ने न रियइ तन्तू महारयणे ॥ १३ ॥

एत्थं चिय परिसाए नराण चित्ताइं बहुवियप्पाइं ।
को सक्को घेत्तुं जे पवणहयाइं व पत्ताइं ॥ १४ ॥

तित्थयरेहि वि न कयं एक्कमयं तिहुयणं सुयधरेहिं ।
अह्मारिसेहि किं पुण कीरइ इह मन्दबुद्धीहिं ॥ १५ ॥

जइ वि हु दुग्गहहियओ लोगो बहुकूडकवडमेहावी ।
तह वि य भणामि संपइ सबुद्धिविहवाणुसारेणं ॥ १६ ॥

देहं रोगाइण्णं जीयं तडिविलसियं पिव अणिच्चं ।
नवरं कव्वगुणरसो जाव य ससिसूरगहचक्कं ॥ १७ ॥

तह्मा नरेण निययं महइमहापुरिसकित्तणुच्छाहं ।
हियए च्चिय कायव्वं अत्ताणं चेयमाणेणं ॥ १८ ॥

ते नाम होन्ति कण्णा जे जिणवरसासणम्मि सुइपुण्णा ।
अन्ने विदूसगस्स व दारुमया चेव निम्मविया ॥ १९ ॥

तं चेव उत्तमङ्गं जं घुम्मइ वण्णणाइ सामन्ने ।
अन्नं पुण गुणरहियं नालियरकरङ्कयं चेव ॥ २० ॥

जिणदरिसणुज्जया वि हु जे नयणा ते हवन्ति सुपसत्था ।
मिच्छत्तमइलिया पुण चित्तयरेणं व निम्मविया ॥ २१ ॥

जिणवरकहाणुरत्ता दन्ता ते होन्ति कन्तिसंजुत्ता ।
सेसा सिलेसकज्जे जाया वि हु वयणबन्धम्मि ॥ २२ ॥

किं नामियाएँ कीरइ बहुविहसुगन्धगन्धलुद्धाए ।
सुसुयत्थगन्धगन्धे जा न वि जाणेइ लोगम्मि ॥ २३ ॥
जे वि य समसुहावं भणन्ति ते उत्तमा इहं ओट्ठा ।
अन्ने सुत्तजलूगा पट्टीसंबुक्कसममरिसा ॥ २४ ॥

जा जाणइ समयगमं सा जीहा सुन्दरा हवइ लोए ।
दुव्वयणतिक्खधारा सेसा छुरिय व्व नवघडिया ॥ २५ ॥
तं पि य हवइ पहाणं मुहकमलं जं गुणेसु नत्तिलं ।
अन्नं विलं व भण्णइ भरियं चिय दन्तकीडाणं ॥ २६ ॥

जो पढइ सुणइ पुरिसो सामण्णे उज्जमेइ सत्तीए ।
सो उत्तमो हु लोए अन्नो पुण सिप्पियकओ व्व ॥ २७ ॥
सव्वायरेण एवं पुरिसेणं उज्झिऊण मूढत्तं ।
होयव्वं नयमइणा जिणमग्गणभत्तिजुत्तेणं ॥ २८ ॥
अह पउमचरियतुङ्गं वीरमहागयवरेण निम्मविए ।
मग्गो परंपराए अज्ज वि कइकुञ्जराण गमो ॥ २९ ॥

तह कइवरगायमयगन्धलोलुओ महुयरो व्व मग्गेणं ।
पयदाणविन्दुदिट्ठी अहमवि नेणं चिय पयट्टो ॥ ३० ॥
सुत्ताणुसारसरिसं रइयं गाहाहि पायडफुडत्थं ।
विमलेण पउमचरियं संखेवेणं निसामेह ॥ ३१ ॥

ठिइवंससमुप्पत्ती पत्थाणरणं लवंकुसुप्पत्ती ।
निव्वाणमणेयभवा सत्त पुराणेत्थ अहिगारा ॥ ३२ ॥
पउमस्स चेट्ठियमिणं कारणमिणमोऽहिगारसंजुत्तं ।
तिसलासुएण भणियं सुत्तं संखेवओ सुणह ॥ ३३ ॥
वीरस्स पवरठाणं विउलगिरीमत्थए मणभिरामे ।
तह इन्दभूइकहियं सेणियरण्णस्स नीसेसं ॥ ३४ ॥

कुलगरवंसुप्पत्ती नीईए लोगकारणं चेव ।
उसभजिणजम्मणुब्भव अहिसेयं मन्दरगिरिम्मि ॥ ३५ ॥

उवएसं च्चिय विविहं लोगस्स य अत्तिनासणं चेव ।
सामण्णकेवलुब्भव अइसयकुसुमोहवुट्ठीओ ॥ ३६ ॥

सव्वसुरासुरमहियं निव्वाणं परममोक्खमाहप्पं ।
भरहस्स वाहुवलिणो तह संगामं जहावत्तं ॥ ३७ ॥

जाईण य उप्पत्ती कुतित्थगणविविहवेसधारीणं ।
विज्जाहरवंसस्स य उप्पत्ती विज्जुदन्तस्स ।

उवसग्गं पि य घोरं मुनिवरयसहस्स संजयन्तस्स ।
केवलनाणुप्पत्ती विज्जाहरणं च धरणेणं ॥ ३९ ॥

अजियस्स य उप्पत्ती पुण्णघणसुहासुहं समोसरणे ।
विज्जाहरस्स दिन्नं सरणं जह रक्खसिन्देणं ॥ ४० ॥

दिन्नं रक्खसवइणा ठाणं च वरो जहा कुमारस्स ।
सगरस्स य उप्पत्ती दुक्खं सामण्णनिव्वाणं ॥ ४१ ॥

अइक्कन्तमहारक्खो जम्मणविहवस्स कित्तणं चेव ।
तह रक्खसवंसस्स य पवत्तणं चेव नायव्वं ॥ ४२ ॥

वाणरकेऊण तहा वंसुप्पत्ती कमेण नायव्वा ।
तडिकेसिस्स य चरियं उदहिकुमारेण सहियस्स ॥ ३४ ॥

किक्किन्धियन्धयाणं सिरिमालाखेयराण आगमणं ।
वहणं च विजयसीहस्स कोवणं असणिवेयस्स ॥ ४४ ॥

अन्धयवहं पवेसो पायालंकारपुरवरे तइया ।
किक्किन्धिपुरनिवेसं महुगिरिउवरिं मणभिरामं ॥ ४५ ॥

लङ्कागमणपवेसं सुकेसिपुत्ताण बलमहन्ताणं ।
निग्घायमरणहेऊ मालिस्स य संपयं विउलं ॥ ४६ ॥

वेयड्ढदक्खिणाए सेढीए चक्कवालनयरम्मि ।
इन्दस्स य उप्पत्ती विज्जाहरसेढिसामित्तं ॥ ४७ ॥

मालिस्स वहं जुज्झे वेसमणकुमारजम्मणुप्पत्ती ।
कुसुमन्तवरुज्जाणे सुमालिपुत्तस्स य पवेसं ॥ ४८ ॥

केकसिसहसंजोगं निद्दरिसणं तत्थ परमसुमिणाणं ।
जणणं च दहमुहस्स य विज्जासमुवासणं चेव ॥ ४९ ॥

खोहं जक्खस्स अणाढियस्स तह आगमं सुमालिस्स ।
मन्दोयरीए लम्भं कन्नाण निरिक्खणं चेव ॥ ५० ॥

तह भाणुकण्णचरियं कोवं वेसमणउब्भवं चेव ।
रक्खसजक्खाण रणं धणयस्स तवो य नायव्वो ॥ ५१ ॥

दहमुहलङ्कागमणं अवलोयणपुच्छणं जिणवराणं ।
हरिसेणस्स य चरियं पुण्णं तह पावमहणं च ॥ ५२ ॥

गहणं मत्तमहागय भुवणालंकारनामधेयस्स ।
ठाणं जमस्स लद्धं रिक्खरयाइच्चकिक्किन्धी ॥ ५३ ॥

दहवयणदूसणाणं पायालंकारपुरवरपवेसं ।
चन्दोयरस्स विरहे अणुराहादुक्खसंघट्टं ॥ ५४ ॥

तं सो विराहियपुरे सुग्गीवसिरीसमागमं चेव ।
वालिस्स य पव्वज्जा खोहं अट्ठावयनगस्स ॥ ५५ ॥

सुग्गीवसुताराए लम्भं मरणं च साहसगइस्स ।
संतावं चिय परमं वेयड्ढगमं दहमुहस्स ॥ ५६ ॥

अणरण्णसहस्सकिरणाण ताण वेरग्गजणनासं च ।
महुपुव्वभवक्खाणं उवरम्भाए य अहिलासं ॥ ५७ ॥

विज्जाणं चिय लम्भं महिन्दपयस्स लच्छिनासं च ।
दहमुहमन्दरगमणं पुणरवि य नियत्तणं चेव ॥ ५८ ॥

अणगारमहरिसिस्स वि अणन्तविरियस्स केवलुप्पत्ती
रावणनियमग्गहणं हणुयस्स समुब्भवं चेव ॥ ५९ ॥

अट्ठावयस्स उवरिं महिन्दपल्हायदरिसणसिणेहं ।
पवणञ्जयस्स कोवं तह अञ्जणउज्झणं चेव ॥ ६० ॥

सिट्ठं च मुणिवरेणं हणुयपरब्भवसमूहसंबन्धं ।
सूई हणुरूहपुरे कया य पडिसूरनामेणं ॥ ६१ ॥

भूयाडवीएँ मज्झे पवणञ्जयखेयरस्स य निओगं ।
तह दरिसणूसवसुहं विज्जाहरिअञ्जणाएँ समं ॥ ६२ ॥

पवणञ्जयपुत्तमहाबलस्स तह दारुणं रणं परमं ।
रज्जं दसाणणस्स य जिणउस्सेहन्तरं चेव ॥ ६३ ॥

वलकेसवपडिसत्तूण चेट्ठियं चक्कवट्टिपमुहाणं ।
दसरहरज्जुप्पत्ती केगइवरसंपयं परमं ॥ ६४ ॥

इन्देण समं जुज्झं काऊण य गिण्हियं दहमुहेणं ।
संवेगसमावन्नो नरवइ दिक्खं समणुपत्तो ॥ ६५ ॥

रामस्स लक्खणस्स य भरहस्स य तह य सत्तुनिहणस्स ।
उप्पत्ती सीयाए विदेह तह सोगसम्बन्धं ॥ ६६ ॥

नारयसीयालिहणं दट्ठूण सहोयरस्स मूढत्त ।
कन्नासयंवरत्थं उप्पत्ती चावरयणस्स ॥ ६७ ॥

दसरहनिवस्स दिक्खं पासे मुणिसव्वभूयसरणस्स ।
ववगयभवाण कहणं समागमं चेव सीयाए ॥ ६८ ॥

केगइवरस्स लम्भं रज्जं भरहस्स परममाहप्पं ।
तह लक्खणो य रामो सीया य गया विदेसम्मि ॥ ६९ ॥

तह वज्जकण्णनरवइ-विचेट्ठियं वरकुमारिलम्भं च ।
वसिकाररुद्दभूई विमोयणं वालिखिल्लस्स ॥ ७० ॥

अरुणग्गामासन्ने रामपुरिनिवेसणं परमरम्मं ।
वणमालासंजोयं अइविरियसमुद्दई चेव ॥ ७१ ॥

लाभो जियपउमाए कुलदेसविहूसणाण उवसग्गं ।
वंसगिरिमत्थओवरि जिणहरकरणं च रामेण ॥ ७२ ॥

दट्ठूण दाणविभवं जडाउणो नियमलद्धमाहप्पं ।
नागरहारोहं चिय संवुक्कविवायणं चेव ॥ ७३ ॥

केगइपुत्तागमणं खरदूसणविग्गहं परमघोरं ।
सीयाहरणनिमित्तं सोगं चिय रामदेवस्स । ७४ ॥

मिग्गं विराहियस्स य आगमणं दूसणस्स य वहं च ।
रयणजडिविज्जनासं सुग्गीवसमागमं चेव ॥ ७५ ॥

साहसगइस्स य वहं सीयापडिवत्तिकारणं लम्भं ।
मिलणं विहीसणेणं विज्जावलकेसिसंपत्ती ॥ ७६ ॥

तह कुम्भयण्णइन्दइ भुयङ्गपासेसु वन्धणं परमं ।
लक्खणसत्तिपहारं तह य विसल्लागमं चेव ॥ ७७ ॥

दहमुहपवेसणं चिय भवणं जिणसन्तिसामिनाहस्स ।
तह पाडिहेरगमणं लङ्काए पवेसणं चेव ॥ ७८ ॥

चक्कुपत्ती तह लक्खणस्स दहमुहविवायणं चेव ।
वरजुवईण पलावं आगमणं चेव केवलिणो ॥ ७९ ॥

इन्दइपमुहाण तहा दिक्खा सीयासमागमं चत्तं ।
नारयलङ्कागमणं साएयपुरीपवेसं च ॥ ८० ॥

पुव्वभवाण य चरियं भरहगयाणं जहा समक्खायं ।
भरहस्स य पव्वज्जा ठविओ चिय लक्खणो रज्जे ॥ ८१ ॥

लद्धा मणोरमा वि य सिरिवच्छालीढदेहधारिस्स ।
मरणं च समावन्नं सुमहल्लवणस्स संगामे ॥ ८२ ॥

महुरापुरिदेसस्स य उवसग्गविणासणं जणवयस्स ।
सत्तरिसीण उवत्ती सीयानिव्वासणं चेव ॥ ८३ ॥

अह वंञ्जजङ्घनरवइदिट्ठा सीया लवंकुसुप्पत्ती ।
जेऊण नरवरिन्दे पियरेण समं कयं जुज्झं ॥ ८४ ॥

सयलजणभूसणाणं नाणुपत्ती सुराण आगमणं ।
वत्तं च पाडिहेरं सीयाएँ भीसणभवोहं ॥ ८५ ॥

घोरं तवोविहाणं कयन्तवयणे सयंवरे खोहं ।
दिक्खा य कुमाराणं भामण्डलदुग्गई चेव ॥ ८६ ॥

हणुयस्स य पव्वज्जा लक्खणपरलोगगमणहेउम्मि ।
लवणङ्कुसाण य तवो रामपलावं च सोगं च ॥ ८७ ॥

पुव्वभवदेवजणियं दिक्खं चिय राघवस्स निग्गन्थं ।
केवलनाणुप्पत्ती तहेव निव्वाणगमणं च ॥ ८८ ॥

सव्वं पि एवमेयं सुणन्तु इह सज्जणा य मज्झत्था ।
सिद्धिपहं संपत्तं पउम विमलेण भावेण ॥ ८९ ॥

एयं अट्ठमरामदेवचरियं वीरेण सिट्ठं पुरा
पच्छा उत्तमसाहवेहि धरियं लोगस्स उब्भासियं ।
एत्ताहे विमलेण पायडफुडं गाहानिबद्धं कयं
सुत्तत्थं निसुणन्तु संपइ महापुण्णं पवित्तक्खरं ॥ ९० ॥

॥ इति पउमचरिए सुत्तविहाणो नाम उद्देसो समत्तो ॥

चच्चरचउक्कमणहर-पेच्छणयमहन्तमहुरनिग्घोसं ।
पण्डियजणसुसमिद्धं अक्खलियचरित्तबहुसत्थं ॥ १३ ॥
किं जंपिएण बहुणा तं नयरं गुणसहस्सआवासं ।
अमरपुरस्स य सोहं घेत्तूण व होज्ज निम्मवियं ॥ १४ ॥
एवंविहे य नयरे वसइ निवो तत्थ सेणिओ नाम ।
नरवइगुणेहि जुत्तो वेसमणो चेव पच्चक्खो ॥ १५ ॥
भमरनिभनिद्धकेसो वियसियवरपउमसरिसमुहसोहो ।
घणपीणकढिणखन्धो थोरुन्नयदीहबाहुजुओ ॥ १६ ॥
वित्थिण्णपिहुलवच्छो करयलसमगिज्झललियतणुमज्झो ।
मयरायसरिसकडियड समहियवरहत्थिहत्थोरू ॥ १७ ॥
कुम्मवरचारुचलणो सोवण्णियपव्वओ व्व दिप्पन्तो ।
चन्दो व्व सोमवयणो सलिलनिही चेव गम्भीरो ॥ १८ ॥
तं नत्थि जं न-याणइ नरिन्दविन्नाणनाणमाहप्पं ।
सम्मत्तलद्धबुद्धी गुरुदेवयपूयणसमत्थो ॥ १९ ॥
विविहकलागमकुसलो वि माणवो तस्स वरनरिन्दस्स ॥
सुचिरं पि भण्णमाणो गुणाण अन्तं न पाविज्जा ॥ २० ॥
अत्थेत्थ भरहवासे कुण्डग्गामं पुरं गुणसमिद्धं ।
तत्थ य नरिन्दवसहो सिद्धत्थो नाम नामेणं ॥ २१ ॥
तस्स य बहुगुणकलिया भज्जा तिसल त्ति रूवसंपन्ना ।
तीए गब्भम्मि जिणो आयाओ चरिमसमयम्मि ॥ २२ ॥
आसणकम्पेण सुरा मुणिऊण जिणेसरं समुप्पन्नं ।
सव्वे वि समुच्चलिया परिओसुब्भिन्नरोमञ्चा ॥ २३ ॥
आगन्तूण य नयरे गन्धोदयवारिवरिसणं काउं ॥
घेत्तूण जिणवरिन्दं मन्दरसिहरम्मि संपत्ता ॥ २४ ॥

ठविऊण पण्डुकम्बल- सिलाए सीहासणें मणिविचित्ते ।
अभिसिञ्चन्ति सुरिन्दा खीरोदहिवारिकलसेहिं ॥ २५ ॥
आकम्पिओ य जेणं मेरू अङ्गुट्ठेण लीलाए ।
तेणेह महावीरो नामं सि कयं सुरिन्देहिं ॥ २६ ॥
नमिऊण जिणवरिन्दं थोऊण पयाहिणं च काऊणं ।
पुणरवि माउसयासे ठवेन्ति देवा तिलोयगुरूं ॥ २७ ॥
सुरवइदिन्नाहारो अङ्गुट्ठयअमयलेवलेहेणं ।
उम्मुक्कबालभावो तीसइवरिसो जिणो जाओ ॥ २८ ॥
अह अन्नया कयाई संवेगपरो जिणो मुणियदोसो ।
लोगन्तियपरिकिण्णो पव्वज्जमुवागओ वीरो ॥ २९ ॥
अह अट्ठकम्मरहियस्स तस्स झाणोवओगजुत्तस्स ।
सयलजगुज्जोयगरं केवलनाणं समुप्पन्नं ॥ ३० ॥
रुहिरं खीरसवण्णं मलसेयविवज्जियं सुरभिगन्धं ।
देहं सलक्खणगुणं रविप्पभं चेव अइविमलं ॥ ३१ ॥
नयणा फन्दणरहिया नहकेसा वड्डिया य निद्धा य ।
जोयणसयं समन्ता मारीइविवज्जिओ देसो ॥ ३२ ॥
जत्तो ठवेइ चलणे तत्तो जायन्ति सहसपत्ताइं ।
फलभरनमिया य दुमा साससमिद्धा मही होइ ॥ ३३ ॥
आयरिससमा धरणी जायइ इह अद्धमागही वाणी ।
सरए य निम्मलाओ दिसाओ रयरेणुरहियाओ ॥ ३४ ॥
ठायइ जत्थ जिणिन्दो तत्थ य सीहासणं रयणचित्तं ।
जोयणघोसमणहरं दुन्दुहि सुरकुसुमवुट्ठी य ॥ ३५ ॥
एवं सो मुणिवसहो अट्ठमहपाडिहेरपरियरिओ ।
विहरइ जिणिन्दभाणू बोहिन्तो भवियकमलाइं ॥ ३६ ॥

अइसयविहूइसहिओ गणगणहरसयलसङ्घपरिवारो ।
विहरन्तो चिय पत्तो विउलगिरिन्दं महावीरो ॥ ३७ ॥

नाऊण देवराया विउलमहागिरिवरे जिणवरिन्दं ।
एरावणं वलग्गो हिमगिरिसिहरस्स संकासं ॥ ३८ ॥

सिंदूररइयकुम्भं विरइयनक्खत्तमालकयसोहं ।
घण्टारवनिग्घोसं गण्डयलुब्भिन्नमयलेहं ॥ ३९ ॥

गुमुगुमुगुमन्तमहुयर–निलीणमयसुरहिवासियसुयन्धं ।
चलचवलकण्णचामर–चाउद्धुव्वन्तधयमालं ॥ ४० ॥

सामाणियपरिकिण्णो अच्छरसुग्गीयमाणमाहप्पो ।
सव्वसुरासुरसहिओ विउलगिरिं आगओ इन्दो ॥ ४१ ॥

दट्ठूण जिणवरिन्दं करयलजुयलं करीय सीसम्मि ।
सक्को पहट्ठमणसो थोऊण जिणं समाढत्तो ॥ ४२ ॥

मोहन्धयारतिमिरे सुत्तं चिय सयलजीवलोयमिणं ।
केवलकिरणदिवायर तमेव उज्जोइयं विमलं ॥ ४३ ॥

संसारभवसमुद्दे सोगमहासलिलवीइसंघट्टे ।
पोओ तुमं महायस संतारो भवियवणियाणं ॥ ४४ ॥

संसारभवकडिल्ले संजोगविओगसोगतरुगहणे ।
कुपहपणट्ठाण तुमं सत्थाहो नाह उप्पन्नो ॥ ४५ ॥

तुह नाह को समत्थो सब्भूयगुणाण कुणइ परिसंखा ।
सुइरम्मि भण्णमाणा अवि वाससहस्सकोडीहिं ॥ ४६ ॥

थोऊण देवराया अन्ने वि चउव्विहा सुरनिकाया ।
भावेण कयपणामा उवविट्ठा सन्निवेसेसु ॥ ४७ ॥

मगहाहिवो वि राया दट्ठूण सुरागमं जिणसगासे ।
भडचडयरेण महया तो रायपुराओ नीहरिओ ॥ ४८ ॥

पत्तो य तमुद्देसं मत्तमहागयवराओ उत्तिण्णो ।
थोऊण जिणवरिन्दं उवविट्ठो मगहसामन्तो ॥ ४९ ॥

पुव्वविणिम्मियमग्गं जोयणपरिवेढमण्डलाभोयं ।
पायारतिउणमणिमय-गोउरविरिथिण्णकयसोहं ॥ ५० ॥

अह दोण्णि य चक्खारा अट्ठमहाधयवडायसंजुत्ता ।
अट्ठट्ठ नाडयाइं द्वारे दारे य नचन्ति ॥ ५१ ॥

सोलस वरवावीओ कमलुप्पलविमलसलिलपुण्णाओ ।
चउसु वि दिसासु मज्झे हवन्ति चत्तारि चत्तारि ॥ ५२ ॥

भयवं पि तिहुयणगुरू विचित्तसीहासणे सुहनिविट्ठो ।
छत्ताइछत्तचामर- असोगभामण्डलसणाहो ॥ ५३ ॥

एवंविहम्मि तत्तो सुरवरमेलीण जणसमूहम्मि ।
पत्तेयं पत्तेयं वक्खारं कित्तइस्सामि ॥ ५४ ॥

पढमम्मि य वक्खारे परिसा निग्गन्थमहरिसीणं तु ।
तयणन्तरं पि वीए सोहम्माईसुरवहूणं ॥ ५५ ॥

तइयम्मि य वक्खारे परिसा अज्जाण गुणमहन्तीणं ।
तत्तो परं तु नियमा जोइसकन्नाण परिसा य ॥ ५६ ॥

वन्तरवहूण तत्तो परिसा उण भवणवासियवहूणं ।
तत्तो परं तु नियमा जोइसियाणं सुरवराणं ॥ ५७ ॥

वन्तरभवणिन्दाणं वक्खारेसु य हवन्ति परिसाओ ।
सोहम्माईण तओ देवाणं कप्पवासीणं ॥ ५८ ॥

अवरम्मि य वक्खारे परिसा मणुयाण नरवरिन्दाणं ।
होइ तिरिक्खाण पुणो परिसा पुव्वुत्तरे भागे ॥ ५९ ॥

एवं पसन्नचित्ते सुरवरमेलीण पत्थिवसमूहे ।
पुच्छइ धम्माधम्मं तित्थयरं गोयमो नमिउं ॥ ६० ॥

तो अद्धमागहीए भासाए सव्वजीवहियजणणं ।
जलहरगम्भीररवो कहेइ धम्मं जिणवरिन्दो ॥ ६१ ॥

दव्वं च होइ दुविहं जीवाजीवा तहेव नायव्वं ।
जीवा हवन्ति दुविहा सिद्धा संसारवन्ता य ॥ ६२ ॥

जे होन्ति सिद्धजिवा ताण अणन्तं सुहं अणोवमियं ।
अक्खयमयलमणन्तं हवइ सया वाहपरिमुक्कं ॥ ६३ ॥

तत्थ य संसारत्था दुविहा तसथावरा मुणेयव्वा ।
उभए वि हुन्ति दुविहा पज्जत्ता तह अपज्जत्ता ॥ ६४ ॥

पुढवि जल जलण मारुय वणस्सई चेव थावरा भणिया ।
बेइन्दियाइ जाव उ दुविहतसा सन्नि इयरे य ॥ ६५ ॥

जं तं अजीवदव्वं धम्माधम्माइमेयभिन्नं च ।
भव्वाण सिद्धिगमणं तं विवरीयं अभव्वाणं ॥ ६६ ॥

मिच्छत्तजोगपंचय तह य कसाएसु लेससहिएसु ।
एएसु चेव जीवो बन्धइ असुहं सया कम्मं ॥ ६७ ॥

नाणेण दंसणेण य चारित्ततवेण सम्मसहिएणं ।
मणवयणकायगुत्तो अज्जणइ अणन्तयं पुण्णं ॥ ६८ ॥

अट्ठविहमेयभिन्नं कम्मं संखेवओ समक्खायं ।
बज्झन्ति य मुचन्ति य जीवा परिणामजोगेणं ॥ ६९ ॥

संसारपवन्नाणं जीवाण विसयसङ्गमूढाणं ।
जं होइ तक्खणसुहं तं पुण दुक्खं अणेगविहं ॥ ७० ॥

जाव य निमिसपमाणो कालो वच्चेज्ज नरयलोगम्मि ।
तावं चिय नत्थि सुहं जीवाणं पावकम्माणं ॥ ७१ ॥

दमणेसु ताडणेसु य बन्धणनिब्भच्छणाइदोसेसु ।
दुक्खं तिरिक्खजीवा अणुहवमाणा य अच्छन्ति ॥ ७२ ॥

संजोगविप्पओगे लाहालाहे य रागदोसेसु ।
मणुयाण हवइ दुक्खं सारीरं माणसं चेव ॥ ७३ ॥

अप्पिड्डियदेवाण वि दट्टूण महिड्डिए सुरसमूहे ।
जं उप्पज्जइ दुक्खं तत्तो गुरयं चवणकाले ॥ ७४ ॥

एयारिसम्मि घोरे संसारे चाउरङ्गमग्गम्मि ।
दुक्खेहि नवरि जीवो भट्ठो मणुयत्तणं लहइ ॥ ७५ ॥

लद्धे वि माणुसत्ते सवराइकुलेसु मन्दविभवेसु ।
उत्तमकुलम्मि दुक्खं उप्पत्ती होइ जीवस्स ॥ ७६ ॥

उप्पन्नो वि हु सुकुले वामणबहिरन्धमूयकुणिखुज्जो ।
दुक्खेहि लहइ जीवो निरोगपञ्चिन्दियं रूवं ॥ ७७ ॥

सव्वाण सुन्दराणं लद्धे वि समागमे अपुण्णस्स ।
न हविज्ज धम्मबुद्धी मूढस्स उ लोभमोहेणं ॥ ७८ ॥

उप्पन्ना वि य बुद्धी धम्मसमुवरिं कुधम्मकम्मेसु ।
तह वि य पुण भामिज्जइ न लहइ जिणदेसियं धम्मं ॥७९॥

लद्धूण माणुसत्तं जस्स न धम्मे सया हवइ चित्तं ।
तस्स किर करयलत्थं अमयं नट्ठं चिय नरस्स ॥ ८० ॥

केइत्थ धीरपुरिसा चारित्तं गिण्हिऊण भावेण ।
अक्खण्डियचारित्ता जाव ठिया उत्तमट्ठम्मि ॥ ८१ ॥

अन्ने पुणो वि केई वीसं जिणकारणाइं भावेउं ।
तेलोक्कखोभणकरं अणन्तसोक्खं समज्जन्ति ॥ ८२ ॥

अन्ने तवं विसिट्ठं काउं थोवावसेससंसारा ।
दो तिण्णि भवे गन्तुं निव्वाणमणुत्तरमुवेन्ति ॥ ८३ ॥

काऊण तवमुयारं आराहिय धीवलेण कालगया ।
ते होन्ति वरअणुत्तर-विमाणवासेसु अहमिन्दा ॥ ८४ ॥

तत्तो चुया समाणा हलहरचक्कहरभोगरिद्धीओ ।
भोत्तूण सुचिरकालं धम्मं काऊण सिज्झन्ति ॥ ८५ ॥

घेत्तूण समणधम्मं घोरपरीसहपराइया अन्ने ।
भञ्जन्ति संजमाओ सेवन्ति अणुव्वयाणि पुणो ॥ ८६ ॥

तुट्ठा हवन्ति अन्ने दरिसणमेत्तेण जिणवरिन्दाणं ।
पच्चक्खाणनिवित्तिं न वि ते सुविणे वि गेण्हन्ति ॥ ८७ ॥

मिच्छत्तमोहियमई निस्सीला निव्वया गिहारम्भे ।
पविसन्ति महाघोरं संगामं विसयरसलोला ॥ ८८ ॥

अन्ने वि करिसणाई वावारा विविहजन्तुसंबाधा ।
काऊण जन्ति नरयं तिव्वमहावेयणं घोरं ॥ ८९ ॥

मायाकुडिलसहावा कूडतुलाकूडमाणववहारा ।
धम्मं असद्दहन्ता तिरिक्खजोणी उवणमन्ति ॥ ९० ॥

उज्जुयधम्मायारा तणुयकसाया सहावभद्दा य ।
मज्झिमगुणेहि जुत्ता लहन्ति ते माणुसं जम्मं ॥ ९१ ॥

अणुवयमहव्वएहि य बालतवेण य हवन्ति संजुत्ता ।
ते होन्ति देवलोए देवा परिणामजोगेणं ॥ ९२ ॥

दंसणनाणचरित्ते सुद्धा अन्नोन्नकरणजोएसु ।
देहे वि निरवयक्खा सिद्धिं पावेन्ति धुयकम्मा ॥ ९३ ॥

तं अक्खयं अणन्तं अव्वाबाहं सिवं परमसोक्खं ।
पावन्ति समणसीहा कम्मट्ठविवज्जिया मोक्खं । ९४ ॥

चउगइमहासमुद्दे जीवा घोलन्ति कम्मपडिबद्धा ।
न य उत्तरेज्ज केई मोत्तुं जिणधम्मबोहित्थं ॥ ९५ ॥

संसारमहागिम्हे दुक्खायवतिव्ववेयणुम्हवियं ।
जिणवयणमेहसीयल-उल्हवियं सयलजियलोयं ॥ ९६ ॥

अह ते सुणित्तु धम्मं जिणवरमुहकमलनिग्गयं मेघा ।
सम्मत्तलद्धबुद्धी गया य निययाइ ठाणाइं ॥ ९७ ॥

मगहाहिवो वि राया वीरजिणं पणमिऊण भावेणं ।
सव्वपरिवारसहिओ कुसग्गनयरं समणुपत्तो ॥ ९८ ॥

ताव य दिवसवसाणे अत्थं चिय दिणयरो समल्लीणो ।
मउलन्ति य कमलाइं विरहो चक्कायमिहुणाणं ॥ ९९ ॥

उच्छरइ तमो गयणे मइलन्तो दिसिवहे कसिणवण्णो ।
सज्जणचरिउज्जोयं नज्जइ ता दुज्जणसहावो ॥ १०० ॥

राया वि नियभवणे मणिदीवजलन्तकिरणविच्छुरिए ।
सयणे सुहप्पसुत्तो कुसुमपडोच्छइयपल्लङ्के ॥ १०१ ॥

निद्दं सेवन्तो च्चिय सुविणे वि पुणो पुणो जिणवरिन्दं ।
पेच्छइ पुच्छइ य तओ संसयं परमं पयत्तेणं ॥ १०२ ॥

वणगुरुगम्भीरगज्जिय-निणायबहुतूरनन्दिसद्देणं ।
अह उट्ठिओ महप्पा थुव्वन्तो मङ्गलसएहिं ॥ १०३ ॥

चिन्तेऊण पवत्तो भणियं वीरेण धम्मसंजुत्तं ।
चक्कहराइनराणं भुवणमिणं हवइ परिहाणं ॥ १०४ ॥

पउमचरियंमि एत्तो मणो महं कुणइ परमसंदेहं ।
कह वाणरेहि निहया रक्खसवसहा अइबला वि ॥ १०५ ॥

जिणवरधम्मेणं चिय महइमहाकुलसमुब्भवा जाया ।
विज्जासयाण पारं गया य बलगव्विया धीरा ॥ १०६ ॥

सुव्वन्ति लोयसत्थे रावणपमुहा य रक्खसा सव्वे ।
वसलोहियमंसाई-भक्खणपाणे कयाहारा ॥ १०७ ॥

किर रावणस्स भाया महाबलो नाम कुम्भयण्णो त्ति ।
छम्मासं विगयभओ सेज्जासु निरंतरं सुयइ ॥ १०८ ॥

जइ वि य गएसु अङ्गं पेल्लिज्जइ गरुयपव्वयसमेसु ।
तेल्लघडेसु य कण्णा पूरिज्जन्ते सुयन्तस्स ॥ १०९ ॥
पडुपडहतूरसद्दं न सुणइ सो सम्मुहं पि वज्जन्तं ।
न य उट्ठेइ महप्पा सेज्जाए अपुण्णकालम्मि ॥ ११० ॥
अह उट्ठिओ वि सन्तो असणमहाघोरपरिगयसरीरो ।
पुरओ हवेज्ज जो सो कुञ्जरमहिसाइणो गिलइ ॥ १११ ॥
काऊण उदरभरणं सुरमाणुसकुञ्जराइवहुएसु ।
पुणरवि सेज्जारूढो भयरहिओ सुयइ छम्मासं ॥ ११२ ॥
अन्नं पि एव सुव्वइ जह इन्दो रावणेण संगामे ।
जिणिऊण नियलवद्धो लङ्कानयरी समाणीओ ॥ ११३ ॥
को जिणिऊण समत्थो इन्दं ससुरासुरे वि तेलोक्के ।
जो सागरपेरन्तं जम्बुद्दीवं समुद्धरइ ॥ ११४ ॥
एरावणो गइन्दो जस्स य वज्जं अमोहपहरत्थं ।
तस्स किर चिन्तिएण वि अन्नो वि भवेज्ज मसिरासी
॥ ११५ ॥

सीहो मएण निहओ साणेण य कुञ्जरो जहा भग्गो ।
तह विवरीयपयत्थं कईहि रामायणं रइयं ॥ ११६ ॥
अलियं पि सव्वमेयं उववत्तिविरुद्धपच्चयगुणेहिं ।
न य सद्दहन्ति पुरिसा हवन्ति जे पण्डिया लोए ॥ ११७ ॥
एवं चिन्तन्तो च्चिय संसयपरिहारकारणं राया ।
जिणदरिसणुस्सुयमणो गमणुच्छाहो तओ जाओ ॥ ११८ ॥
वरकमलनियद्धा निग्गयालीसमत्ता
महुरसरनिनायाचन्तरम्मा पदेसा ।
तरुपवणवलग्गा पुप्फरेणुं मुयन्ता
विमलकिरणमन्ताइच्चभासा विसुद्धा ॥ ११९ ॥

॥ इय पउमचरिए सेणियाचिन्ताविहाणो नाम बिइओ समुद्देसओ समत्तो ॥

विज्जाहरलोगवण्णणं

अत्थाणिमण्डवत्थो सव्वालंकारभूसियसरीरो ।
सामन्तमउडमोत्तिय-किरणसमुज्जलियपायवीढो ॥ १ ॥

सो तत्थ मगहराया मुणिदरिसणकारणेक्कउच्छाहो ।
आरुहइ वरगइन्दं परिहत्थं लक्खणपसत्थं ॥ २ ॥

अह निग्गओ पुराओ गयवररहजोहतुरयपरिकिण्णो ।
वच्चइ नरिन्दवसहो जत्थऽच्छइ गोयमो भयवं ॥ ३ ॥

पत्तो य तं पएसं मुणिवरगणसंघमज्झयारम्मि ।
पेच्छइ गणहरवसहं सरयरविं चेव तेएणं ॥ ४ ॥

ओयरिय गयवराओ काऊण पयाहिणं मुणिं राया ।
पणमइ पहट्ठमणसो अञ्जलिमउलं सिरे काउं ॥ ५ ॥

दिन्नासीसो च्चिय सो उवविट्ठो मुणिवरस्स पामूले ।
देहकुसलाइ सव्वं पुच्छइ परमेण विणएणं ॥ ६ ॥

नाऊण य पत्थावं पुणरवि विणओवयारसंजुत्तो ।
संसयतिमिरावहरं अह पुच्छइ गोयमं राया ॥ ७ ॥

पउमचरियं महायस अहयं इच्छामि परिफुडं सोउं ।
उप्पाइया पसिद्धी कुसत्थवाईहि विवरीया ॥ ८ ॥

जइ रावणो महायस निसायरो सुरवरो व्व अइविरिओ ।
कह सो परिहूओ च्चिय वाणरतिरिएहि रणमज्झे ॥ ९ ॥

रामेण कणयदेहो सरेण भिन्नो मओ अरण्णम्मि ।
सुग्गीवसुतारत्थं छिद्देण वियारिओ वाली ॥ १० ॥

गन्तूण देवनिलयं सुरवइ जिणिऊण समरमज्झम्मि ।
दढकढिणनियलबद्धो पवेसिओ चारगेहम्मि ॥ ११ ॥

सव्वत्थसत्थकुसलो छम्मासं सुयइ कुम्भकण्णो वि ।

कह वाणरेहि बद्धो सेउ च्चिय सायरवरम्मि ॥ १२ ॥
भयवं कुणह पसायं कहेह तच्चत्थ हेउसंजुत्तं ।
संदेहअन्धयारं नाणुज्जोएण नासेह ॥ १३ ॥

तो भणइ गणहरिन्दो सुणेहि नरवसह दिन्नकण्णमणो ।
जह केवलीण सिट्ठं अहमवि तुम्हं परिकहेमि ॥ १४ ॥
न य रक्खसो त्ति भण्णइ दसाणणो णेय आमिसाहारो ।
अलियं ति सव्वमेयं भणन्ति जं कुकइणो मईमूढा ॥ १५ ॥
न य पीढबन्धरहियं कहिज्जमाणं पि देइ भावत्थं ।
परिथव हीणं च पुणो वयणमिणं छिन्नमूलं व ॥ १६ ॥
पढमं खेत्तविभागं कालविभागं च तत्थ वण्णेहं ।
महइमहापुरिसाण य चरियं च जहक्कमं सुणसु ॥ १७ ॥

अत्थि अणन्ताणन्तं आगासं तस्स मज्झयारम्मि ।
लोओ अणाइनिहणो तिमेयभिन्नो हवइ निच्चो ॥ १८ ॥
वेत्तासणसरिसो च्चिय अह लोगो चेव होइ नायव्वो ।
झल्लरिसमो य मज्झे उवरिं पुण मुरयसंठाणो ॥ १९ ॥
सव्वो य तालसरिसो तीसु य वलएसु होइ परिणद्धो ।
मज्झम्मि तिरियलोओ सायरदीवेसु बहुएसु ॥ २० ॥
तस्स वि य मज्झदेसे जम्बुद्दीवो य दप्पणायारो ।
एक्कं च सयसहस्सं जोयणसंखा पमाणेणं ॥ २१ ॥
सो य पुण सव्वओ च्चिय लवणसमुद्देण संपरिक्खित्तो ।
पउमवरवेइयाए दारेसु समुज्जलसिरीओ ॥ २२ ॥
मज्झम्मि मन्दरगिरी चउकाणणमण्डिओ रयणचित्तो ।
नवनउइ सहस्साइं समुस्सिओ दस य वित्थिण्णो ॥ २३ ॥
जोयणसहस्समेगं अहोगओ वज्जपडलमहीणो ।
उवरिं च चूलियाए सोहम्मं चेव फुसमाणो ॥ २४ ॥

छच्चेव य वासहरा वासा सत्तेव होन्ति नायव्वा ।
चोद्दस महानईओ नाभिगिरी चेव चत्तारि ॥ २५ ॥

वीसं वक्खारगिरी चोत्तीस हवन्ति रायहाणीओ ।
वेयड्ढपव्वया वि य चोत्तीसं चेव नायव्वा ॥ २६ ॥

अट्ठ य सट्ठीओ तह गुहाण सीहासणाण पुण तीसं ।
उत्तरदेवकुरूणं मज्झे वरपायवं दिव्वं ॥ २७ ॥

दो कञ्चणकूडसया छच्चेव दहा हवन्ति नायव्वा ।
चित्तविचित्ता य दुवे जमलगिरी होन्ति दो चेव ॥ २८ ॥

छब्भोगभूमिभागा वरपायवमण्डिया मणभिरामा ।
एएसु य ठाणेसु हवन्ति जिणचेइयवराइं ॥ २९ ॥

अह एत्तो लवणजले दीवा चत्तारि होन्ति नायव्वा ।
जिणचेइएसु रम्मा भोगेण य दिव्वलोगसमा ॥ ३० ॥

जम्बुद्दीवे भरहस्स दक्खिणे रक्खसाण दीवो त्थि ॥
दीवो गन्धव्वाणं अवरेण ठिओ विदेहस्स ॥ ३१ ॥

तत्तो एरवयस्स य किन्नरदीवो उ होइ उत्तरओ ।
पुव्वविदेहस्स पुणो पुव्वेण ठिओ वरुणदीवो ॥ ३२ ॥

भरहेरवएसु तहा हाणी वुड्ढी य होइ नायव्वा ।
सेसेसु होइ कालो खेत्तेसु अवट्ठिओ निच्चं ॥ ३३ ॥

जम्बुद्दीवाहिवई अणाढिओ सुरवरो महिड्ढीओ ॥
देवसहस्ससमग्गो सामित्तं कुणइ सव्वेसिं ॥ ३४ ॥

आसि पुरा भरहमिणं उत्तरकुरुसरिसभोगसंपुण्णं ।
वरकप्परुक्खपउरं सुसमासुसमासु अइरम्मं ॥ ३५ ॥

तिण्णेव गाउयाइं उच्चत्तं ताण होइ मणुयाणं ।
चउरंसं संठाणं आउट्ठिई तिण्णि पल्लाइं ॥ ३६ ॥

तुडियङ्ग भोयणङ्गा विहूसणङ्गा मयङ्ग वत्थङ्गा ।
गिहजोइदीवियङ्गा भायणमलङ्ग कप्पदुमा ॥ ३७ ॥

एएहि मणभिरामं जहिच्छियं दसविहं महाभोगं ।
भुञ्जन्ति निचसुहिया गयं पि कालं न याणन्ति ॥ ३८ ॥

आउम्मि थेवसेसे मिहुणं जणिऊण परमलायण्णं ।
कालं काऊण तओ सुरवरसोक्खं पुण लभन्ति ॥ ३९ ॥

सीहादओ वि सोमा न वि ते कुप्पन्ति एक्कमेक्कस्स ।
सच्छन्दसुहविहारी ते वि हु भुञ्जन्ति सोक्खाइं ॥ ४० ॥

भरहेरवएसु तहा हाणी वुड्ढी य हवइ कालस्स ।
न य हाणी न य वुड्ढी सेसेसु य होइ खेत्तेसु ॥ ४१ ॥

एयं सुणिउं राया पुच्छइ साहुं पुणो पणमिऊणं ।
केण कएण मणूसो उप्पज्जइ भोगभूमीसु ॥ ४२ ॥

तो भणइ गणहरिन्दो जे एत्थं उज्जुया नरा भद्दा ।
ते भोगभूमिमग्गं लहन्ति साहुप्पयाणेणं ॥ ४३ ॥

जे कुच्छिएसु दाणं देन्ति सुहभोगकारणनिमित्तं ।
ते कुञ्जराइ जाया भुञ्जन्ति गयाण जं सोक्खं ॥ ४४ ॥

जह खेत्तम्मि सुकिट्ठे बीयं वड्ढइ न तस्स परिहाणी ।
एवं सुसाहुदाणे विउलं पुण्णं समज्जेइ ॥ ४५ ॥

एक्कम्मि जह तलाए धेणुयसप्पेण पाणियं पीयं ।
सप्पे परिणमइ विसं धेणुसु खीरं समुब्भवइ ॥ ४६ ॥

तह निस्सीलसुसीले दिन्नं दाणं फलं अफलयं च ।
होही परम्मि लोए पत्तविसेसेण से पुण्णं ॥ ४७ ॥

एवं दाणविसेसो नरवइ कहिओ मए समासेणं ।
कुलगरवंसुप्पत्ती भणामि एत्तो निसामेहि ॥ ४८ ॥

जह चन्दो परिवड्ढइ ओसरइ य अप्पणो सभावेणं ।
उस्सप्पिणी वि वड्ढइ एवं अवसप्पिणीहाणी ॥ ४९ ॥

तइयम्मि कालसमए पलोयमअट्ठभागसेसम्मि ।
पढमो कुलगरवसभो उप्पन्नो पडिसुई नामं ॥ ५० ॥

जाईसरो महप्पा जाणइ जो तिण्णि जम्मसंबन्धे ।
तस्स य सुई पसन्ना वसइ सुहं सव्वओ वसुहा ॥ ५१ ॥

एवं समइक्कन्ते काले तो सम्मुई समुप्पन्नो ।
खेमंकरो य एत्तो तओ य खेमंधरो जाओ ॥ ५२ ॥

सीमंकरो महप्पा जाओ सीमंधरो पयाणन्दो ।
तत्तो य चक्खुनामो उप्पन्नो भारहे वासे ॥ ५३ ॥

दट्ठूण चन्दसूरे भीओ आसासिओ जणो जेणं ।
सिट्ठं च निरवसेसं जहवत्तं कालसमयम्मि ॥ ५४ ॥

तत्तो हवे महप्पा उप्पन्नो विमलवाहणो धीरो ।
अभिचन्दो चन्दाभो मरुदेवपसेणई नाभी ॥ ५५ ॥

एए कुलगरवसभा चोद्दस भरहम्मि जे समुप्पन्ना ।
पुहईसु नीइकुसला लोयस्स वि पियसमा आसी ॥ ५६ ॥

गिहपायवो विचित्तो बहुविहउज्जाणवाविपरिकिण्णो ।
भोगठिईणावासो जत्थ य नाभी सयं वसइ ॥ ५७ ॥

तस्स य बहुगुणकलिया जोव्वणलावण्णरूवसंपन्ना ।
मरुदेवि त्ति पिया सा भज्जा देवी व पच्चक्खा ॥ ५८ ॥

ताहे च्चिय परियम्मं हिरिसिरिधिइकित्तिबुद्धिलच्छीओ
आणं करेन्ति निच्चं देवीओ इन्दवयणेणं ॥ ५९ ॥

आहारपाणचन्दण-सयणासणमज्जणाइविणिओगं ।
वड्ढन्ति देवयाओ वीणागन्धव्वनट्टेणं ॥ ६० ॥

अह अन्नया कयाई, सयणिज्जे महरिहे सुहपसुत्ता ।
पेच्छइ पसत्थसुमिणे मरुदेवी पच्छिमे जामे ॥ ६१ ॥
वसह गय सीह वरसिरि दामं ससि रवि झयं च कलसं च ।
सर सायरं विमाणं वरभवणं रयणकूडग्गी ॥ ६२ ॥
सुमिणावसाणसमए जयसद्दुग्घुट्ठतूरसद्देणं ।
छड्डइ य नवविबुद्धा सरयगमणे कमलिणि व्व ॥ ६३ ॥
कयकोउयपरियम्मा नाभिसयासं गया हरिसियच्छी ।
रयणासणोवविट्ठा कहइ य पइणो वरे सुमिणे ॥ ६४ ॥
नाऊण य सुविणत्थं नाभी तो भणइ सुन्दरी तुज्झं ।
गब्भम्मि य संभूओ होही तित्थंकरो पुत्तो ॥ ६५ ॥
एवं सुणिऊ वयणं मरुदेवी हरिसपूरियसरीरा ।
पप्फुल्लकमलनेत्ता परिओसुब्भिन्नरोमञ्चा ॥ ६६ ॥
छम्मासेण जिणवरो होही गब्भम्मि चवणकालाओ ।
पाडेइ रयणवुट्ठी धणओ मासाणि पन्नरस ॥ ६७ ॥
गब्भट्ठियस्स जस्स उ हिरण्णवुट्ठी सकञ्चणा पडिया ।
तेणं हिरण्णगब्भो जयम्मि उवगिज्जए उसभो ॥ ६८ ॥
नाणेसु तीसु सहिओ गब्भे वसिऊण जम्मसमयम्मि ।
अह निग्गओ महप्पा खोभन्तो तिहुयणं सयलं ॥ ६९ ॥
दट्ठूण पुत्तजम्मं नाभी पडुपडहतूरसद्दालं ।
मङ्गलविभूइसहियं आणन्दं कुणइ परितुट्ठो ॥ ७० ॥
पुण्णाणिलाहयाइं दट्ठुं चलियासणाइ देविन्दा ।
अवहिविसएण ताहे पेच्छन्ति जिणं समुप्पन्नं ॥ ७१ ॥
सद्देण भवणवासी वन्तरदेवा वि पडहसद्देणं ।
उट्ठन्ति ससंभन्ता जोइसिया सीहनाएणं ॥ ७२ ॥

कप्पाहिवा वि चलिया घण्टासद्देण बोहिया सन्ता ।
सव्विड्ढिसमुदएणं एन्ति इहं माणुसं लोगं ॥ ७३ ॥

गयतुरयवसहकेसरि-विमाणवरवाहणेसु आरूढा ।
देवा चउप्पयारा तो नाभिघरं समणुपत्ता ॥ ७४ ॥

वेरुलियवज्जमरगय-कक्केयणसूरकन्तपज्जलियं ।
पाडेन्ति रयणवुट्ठिं नाभिघरे हरिसिया देवा ॥ ७५ ॥

सेणाणिओ वि ताहे घेत्तूण जिणेसरं सुरवइस्स ।
उवणेइ करयलत्थं मायावालं ठविय पासे ॥ ७६ ॥

काऊण सिरपणामं घेत्तूण जिणं ससंभमो सक्को ।
पुलयन्तो य न तिप्पइ अच्छीण सहस्समेत्तेणं ॥ ७७ ॥

तो सव्वसमुदएणं देवा वच्चन्ति मन्दराभिमुहा ।
गयणं समोत्थरन्ता आभरणसमुज्जलियसिरीया ॥ ७८ ॥

दिट्ठो य नगवरिन्दो फलिहसिलाविविहरयणपब्भारो ।
सुललियलयाविलोलिय-पलम्बलम्बन्तवणमालो ॥ ७९ ॥

सिहरकरनिवहनिग्गय-विविहमहामणिमऊहपज्जलिओ ।
दलरुइरविमलकोमल-पवणुद्धुयपल्लवकरग्गो ॥ ८० ॥

वरतरुणतरुवरुग्गय-कुसुमसुयन्धड्ढमहुयरीगीओ ।
घुलुहुलवहन्तनिम्मल-उग्गालिवहन्तजलनिवहो ॥ ८१ ॥

हरिनउलवसहकेसरि-वराहरुरुचमरसावयसमिद्धो ।
विगयभयजणियमणहर-सच्छन्दरमन्तघणवन्दो ॥ ८२ ॥

गरुडवरकिन्नरोरग-किंपुरिससमूहचड्डियपएसो ।
तियसवहुमहुरमम्मण-गन्धव्वुग्गीयसव्वदिसो ॥ ८३ ॥

एयारिसगुणकलिओ मेरू तस्सुत्तमे महासिहरे ।
अह ते महाणुभावा ओइण्णा सुरवरा सव्वे ॥ ८४ ॥

दिट्ठा य पण्डुकम्बल-सिला समुज्जलमणी सुपज्जलिया ।
चन्दपहंसन्निया सा उब्भासन्ती दस दिसाओ ॥ ८५ ॥

सीहासणे जिणिन्दो ठविओ सक्केण हट्ठतुट्ठेणं ।
अभिसेयं च महरिहं काऊण सुरा समाढत्ता ॥ ८६ ॥

पडुपडहभेरिझल्लरि-आइङ्गमुइङ्गसङ्खपणवाणं ।
जम्माभिसेयतूरं समाहयं मेहनिग्घोसं ॥ ८७ ॥

गन्धव्वजक्खकिन्नर-तुम्बुरुयमहोरगा अणेगविहा ।
वरकुसुमचन्दणागुरु-दिव्वंसुयचामरविहत्था ॥ ८८ ॥

नच्चन्ति केइ तुट्ठा अवरे गायन्ति महुरसद्देणं ।
अप्फोडणचलणवियम्भणाइ केइत्थ कुव्वन्ति ॥ ८९ ॥

अवरेत्थ आयवत्तं धरेन्ति उवरिं समोत्तिओहकुलं ।
घणगुरुगम्भीरसद्दं वायन्ति य दुन्दुही अन्ने ॥ ९० ॥

नच्चन्ति य सविलासं अमरवहूओ सभावहावत्थं ।
सललियपयनिक्खेवं कडक्खदिट्ठीवियारिल्लं ॥ ९१ ॥

उवरिं च कुसुमवासं मुञ्चन्ति सुरा विचित्तगन्धड्ढं ।
जह निम्मलं पि गयणं खणेण रयधूसरं जायं ॥ ९२ ॥

तो सुरगणेहि तुरियं कलसा खीरोयसायरजलाओ ।
भरिऊण य आणीया अभिसेयत्थं जिणिन्दस्स ॥ ९३ ॥

घेत्तूण रयणकलसं इन्दो अहिसिञ्चिऊणमाढत्तो ।
जयसद्दमुहलमुहरव-थुइमङ्गलकलयलारावं ॥ ९४ ॥

जमवरुणसोममाई अन्ने वि महिड्ढिया सुरवरिन्दा ।
पयया पसन्नचित्ता, जिणाभिसेगं पकुव्वन्ति ॥ ९५ ॥

इन्दाणीपमुहाओ देवीओ सुरहिगन्धचुण्णेहिं ।
उव्वट्टन्ति सहरिसं पल्लवसरिसग्गहत्थेहिं ॥ ९६ ॥

काऊण य अभिसेयं विहिणा आभरणभूसणनिओगं ।
विरएइ सुरवरिन्दो जिणस्स अङ्गेसु परितुट्ठो ॥ ९७ ॥
चूडामणिं से उवरिं संताणयसेहरं सिरे रइयं ।
कण्णेसु कुण्डलाइं भुयासु माणिक्कडयाइं ॥ ९८ ॥
कडिसुत्तयं पिणद्धं कडियडपट्टम्मि जिणवरिन्दस्स ।
दिव्वंसुयस्स उवरिं उब्भासइ रयणपज्जलियं ॥ ९९ ॥
सव्वायरेण एवं काऊणाभरणभूसियसरीरं ।
हरिसियमणो सुरिन्दो थोऊण जिणं समाढत्तो ॥ १०० ॥
जय मोहतमदिवायर जय सयलमियङ्क भवियकुमुयाणं ।
जय भवसायरसोमण सिरिवच्छविहूसिय जयाहि ॥ १०१ ॥
अन्ने वि सुरवरिन्दा सब्भूयगुणेहि जिणवरं थोउं ।
काऊण य तिक्खुत्तं जहागया पडिगया सव्वे ॥ १०२ ॥
हरिणगवेसी वि तओ आणेउं जिणसरं निययगेहं ।
ठविऊण माउअङ्के सुरालयं सो वि संपत्तो ॥ १०३ ॥
दट्ठूण य मरुदेवी दिव्वालंकारभूसियं पुत्तं ।
पुलइयरोमञ्चइया न माइ नियएसु अङ्गेसु ॥ १०४ ॥
नाभी वि सुयं दट्ठुं सुरकुङ्कुमयहलदिन्नचच्चिक्कं ।
वररयणभूसियङ्गं तइलोक्काईसयं वहइ ॥ १०५ ॥
उयरम्मि जं पविट्ठो उसभो जणणीएँ कुन्दसमिवण्णो ।
उसभो त्ति तेण नामं कयं तु नाभीण तुट्ठेणं ॥ १०६ ॥
अणुदियहं परिवड्ढइ अङ्गुट्ठयअमयलेहणवलेणं ।
सुरदारयपरिकिण्णो कीलणयसएसु कीलन्तो ॥ १०७ ॥
पत्तो सरीरविद्धिं कालेणऽप्पेण परमलायण्णो ।
लक्खणगुणाण निलओ सिरिवच्छक्किण्णवच्छयलो ॥ १०८ ॥

धणुपञ्चसउच्चत्तं देहं नारायवज्जसंघयणं ।
लक्खणसहस्ससहियं रवि व्व तेएण पज्जलियं ॥ १०९ ॥

आहारपाणवाहण–सयणासणभूसणाइयं विविहं ॥
देवेहि तस्स सव्वं उवणिज्जइ तक्खणे परमं ॥ ११० ॥

कालसभावेण तओ नट्ठेसु य विविहकप्परुक्खेसु ।
तइया इक्खुरसो च्चिय आहारो आसि मणुयाणं ॥ १११ ॥

विन्नाणसिप्परहिया धम्माधम्मेण वज्जिया पुहई ।
कल्लाणपयरणाणं न य पासण्डाण उप्पत्ती ॥ ११२ ॥

तइया धणएण कया नयरी वरकणगतुङ्गपागारा ।
नवजोयणविच्छिण्णा बारस दीहा रयणपुण्णा ॥ ११३ ॥

उसभजिणेण भगवया गामागरनगरपट्टणनिवेसा ।
कल्लाणपयरणाणि य सयं च सिप्पाण उवइट्ठं ॥ ११४ ॥

रक्खणकरणनिउत्ता जे तेण नरा महन्तदढसत्ता ।
ते खत्तिया पसिद्धिं गया य पुहइम्मि विक्खाया ॥ ११५ ॥

वाणिज्जकरिसणाई गोरक्खणपालणेसु उज्जुत्ता ।
ते होन्ति वइसनामा वावारपरायणा धीरा ॥ ११६ ॥

जे नीयकम्मनिरया परपेसणकारया नियमकालं ।
ते होन्ति सुद्दवग्गा बहुभेया चेव लोगम्मि ॥ ११७ ॥

जेण य जुगं निविट्ठं पुहईए सयलसत्तसुहजणणं ।
तेण उ जगम्मि घुट्ठं तं कालं कयजुगं नाम ॥ ११८ ॥

भज्जा सुमङ्गला जिणवरस्स नन्दा तओ भवे वीया ।
भरहाइकुमाराणं पुत्तसयं तस्स उप्पन्नं ॥ ११९ ॥

दोण्णि य वरधूयाओ जोव्वणलायण्णकन्तिकलियाओ ।
बम्भी वि सुन्दरी वि य जणम्मि विक्खायकित्तीओ ॥ १२० ॥

सामन्तमडपुरोहिय-सेणावइसेट्ठिभोइयाणं च।
दावेइ रायनीई लोगस्स वि लोगसंबन्धं॥ १२१॥

एवं रायवरसिरिं भुञ्जन्तस्स उ अइच्छिओ कालो।
नीलं वासं दट्ठुं संवेगपरायणो जाओ॥ १२२॥

कट्ठं अहो विलम्बइ लोओ परपेसणेसु आसत्तो।
उम्मत्तओ व्व नच्चइ कुणइ य बहुचेट्ठियसयाइं॥ १२३॥
मणुयत्तणं असारं विज्जुलयाचञ्चलं हवइ जीयं।
बहुरोगसोगकिमिकुल-भायणभूयं हवइ देहं॥ १२४॥

दुक्खं सुहं ति मन्नइ जीवो विसयामिसेसु अणुरत्तो।
पुणरवि बहुं विनडिउं न मुणइ आउं परिगलन्तं॥ १२५॥
एयं चिय विसयसुहं असासयं उज्झिऊण निस्सङ्गो।
सिद्धिसुहकारणत्थं करेमि तवसंजमुज्जोयं॥ १२६॥
जाव य चिन्तेइ इमं संसारोच्छेयकारणं उसभो।
ताव य मिसन्तमउडा देवा लोगन्तिया पत्ता॥ १२७॥

काऊण सिरपणामं भणन्ति साहु त्ति नाह पडिबुद्धो।
वोच्छिन्नस्स सुबहुओ कालो इह सिद्धिमग्गस्स॥ १२८॥
एए भमन्ति जीवा पुणरुत्तं जम्मसायरे भीमे।
जिणवयणपोयलग्गा तरन्तु मा णे चिरावेहि॥ १२९॥
एवं दढववसायस्स तस्स निक्खमणकारणे देवा।
तुरियं च समणुपत्ता सुरिन्दपमुहा चउविगप्पा॥ १३०॥
नमिऊण जिणवरिन्दं जयसद्दाला य सहरिसं तुट्ठा।
धयछत्तचारुचामर-चलन्तकरपल्लवसणाहा॥ १३१॥
वज्जिन्दनीलमरगय-चन्दणमणिखचियकणयपरिवेढं।
आरुहइ सुरसमाहियखन्धं तु सुदंसणं सिबियं॥ १३२॥

बहुगामनयरपट्टण-आरामुज्जाणकाणणसमिद्धो ।
मणिरयणकञ्चणुज्जल-जलन्तघरनिवहपन्तीओ ॥ १५७ ॥

वरमहिसिगाइपउरो बहुविहधण्णेण मणहरालोओ ।
सव्वोसहिसंपन्नो महुखीरघएण पज्झरिओ ॥ १५८ ॥

अइउण्हसीयरहिओ उवघायविवज्जिओ पयइसोमो ।
नज्जइ य देवलोओ देसो विज्जाहराइण्णो ॥ १५९ ॥

रविकिरणकोमलाहय-वियसियवरकमलसरिसवयणाओ ।
विज्जाहरजुवईओ बहुविहलायण्णकलियाओ ॥ १६० ॥

विज्जाहरा उ तत्थ वि विज्जावलदप्पगव्विया सूरा ।
देवा व देवलोए भुञ्जन्ति जहिच्छिए भोए ॥ १६१ ॥

एवंविहा उभयसेढिगया महन्ता ।
आहारपाणसयणासणसंपउत्ता ॥
विज्जाहरा अणुहवन्ति सुहं समिद्धं ।
धम्मं करिन्ति विमलं च जिणोवइट्ठं ॥ १६२ ॥

॥ इति पउमचरिए विज्जाहरलोगवण्णणो नाम तइओ उद्देसओ समत्तो ॥

लोगट्ठिइउसभमाहणाहियारो ।

अह भयवं तित्थयरो झाणं मोत्तूण दाणधम्मट्ठं ।
विहरेऊण पवत्तो नगरागरमण्डियं वसुहं ॥ १ ॥

पउमेसु संचरन्तो गयपुरनयरं कमेण संपत्तो ।
बहुगुणसयाण निलओ वसइ निवो जत्थ सेयंसो ॥ २ ॥

मज्झण्हदेसयाले गोयरचरियाएँ अभिगओ नयरं ।
घरपन्तीएँ भमन्तो दिट्ठो लोगेण तित्थयरो ॥ ३ ॥

चन्दो व्व सोमवयणो तेएण दिवायरो व्व दिप्पन्तो ।
लम्बियकरग्गजुयलो सिरिवच्छविहूसियसरीरो ॥ ४ ॥

वरहारमउडकुण्डल-मणिमोत्तियपट्टचामराईणि ।
उवणेइ जणवओ से न तेसु चित्तं समल्लियइ ॥ ५ ॥

केइत्थ गयतुरङ्गम-रहवररयणाइमण्डणाडोवा ।
पुरओ ठवेन्ति तुट्ठा चलणपणामं च काऊणं ॥ ६ ॥

सव्वङ्गसुन्दराओ कन्नाओ पुण्णचन्दवयणाओ ।
देन्ति जणा सोममणा भिक्खासण्णं अयाणन्ता ॥ ७ ॥

जं जं उवणेइ जणो तं तं नेच्छइ जिणो विगयमोहो ।
लम्बन्तजडाभारो नरवइभवणं समणुपत्तो ॥ ८ ॥

पासायतलत्थो चि य राया दट्ठूण जिणवरं एन्तं ।
संभरिय पुव्वजम्मं पायम्मासं समल्लीणो ॥ ९ ॥

काऊण य तिक्खुत्तो पयाहिणं नयलपरियणसमग्गो ।
चलणेसु तस्स पडिओ हरिसवसुब्भिन्नरोमञ्चो ॥ १० ।

अह रयणभायणत्थं अग्घं दाऊण सव्वभावेणं ।
चलणजुयलप्पणामं करेइ विमलेण भावेणं ॥ ११ ॥

संभन्निओवलित्ते उद्देसे तस्स परमसद्धाए ।

धम्मेण लहइ जीवो सुरमाणुसपरमसोक्खमाहप्पं ।
दुक्खसहस्सावासं पावइ नरयं अहम्मेणं ॥ २५ ॥
मेहेण विणा बुट्टी न होइ न य बीयवज्जियं सस्सं ।
तह धम्मेण विरहियं न य सोक्खं होइ जीवाणं ॥ २६ ॥
जइ वि हु तवं विसिट्ठं करन्ति अन्नाणिया पयत्तेणं ।
तह वि हु किंकरदेवा हवन्ति चइया तओ तिरिया २७ ॥
ते भवसहस्सपउरे संसारे चाउरङ्गमग्गम्मि ।
दुक्खाणि अणुहवन्ता अणन्तकालं परिभमन्ति ॥ २८ ॥
जिणवरधम्मं काऊण निव्वुया होन्ति केइ अहमिन्दा ।
कप्पालयाहिवत्तं अवरे पावन्ति दढधम्मा ॥ २९ ॥
जे वि य निग्गन्थाणं थुइं पउञ्जन्ति भत्तिभावेणं ।
ते तस्स फलगुणेणं न य कुगइपहं पवज्जन्ति ॥ ३० ॥
सोऊण धम्मवयणं जिणवरकहियं नरामरसमूहा ।
सम्मत्तलद्धबुद्धी संवेगपरायणा मुइया ॥ ३१ ॥
केइत्थ समणसीहा हवन्ति चत्तगयपरिग्गहारम्भा ।
पञ्चाणुव्वयजुत्ता केइ पुण सावया जाया ॥ ३२ ॥
एवं सुरवरवसहा कहावसाणे जिणं पणमिऊणं ।
सव्वे परियणसहिया गया य निययाइं ठाणाइं ॥ ३३ ॥
विहरइ जत्थ जिणिन्दो सो देसो सग्गसंनिहो होइ ।
जोयणसयं समन्ता रोगाइविवज्जिओ रम्मो ॥ ३४ ॥
अह उसहसेणपमुहा चउरासीयं तु गणहरा तस्स ।
उप्पन्ना य सहस्सा तावइया चेव समणाणं ॥ ३५ ॥
ताव य चक्करयणं संपत्तं भरहरायणा सयलं ।
हयगयजुवइसमग्गो चउदसरयणाहिवो धीरो ॥ ३६ ॥

उसभजिणस्स भगवओ पुत्तसयं चन्दसूरसरिसाणं ।
समणत्तं पडिवन्नं सए य देहे निरवयक्खं ॥ ३७ ॥
तक्खसिलाएँ महप्पा बाहुवली तस्स निच्चपडिकूलो ।
भरहनरिन्दस्स सया न कुणइ आणापणामं सो ॥ ३८ ॥
अह रुट्ठो चक्कहरो तस्सुवरिं सयलसाहणसमग्गो ।
नयरस्स तुरियचवलो विणिग्गओ सयलवलसहिओ ॥ ३९ ॥
पत्तो तक्खसिलपुरं जयसद्दुग्घुट्ठकलयलारावो ।
जुज्झस्स कारणत्थं सन्नद्धो तक्खणं भरहो ॥ ४० ॥
बाहुवली वि महप्पा भरहनरिन्दं समागयं सोउं ।
भडचडयरेण महया तक्खसिलाओ विणिज्जाओ ॥ ४१ ॥
बलदप्पगव्वियाणं उभयबलाणं रसन्ततूराणं ।
आभिट्टं परमरणं नच्चन्तकवन्धपेच्छणयं ॥ ४२ ॥
भणिओ य बाहुवलिणा चक्कहरो किं वहेण लोयस्स ।
दोण्हं पि होउ जुज्झं दिट्ठीमुट्ठीहि रणमज्झे ॥ ४३ ॥
एवं च भणियमेत्ते दिट्ठीजुज्झं तओ समब्भडियं ।
भग्गो य चक्खुपसरो पढमं चिय निज्जिओ भरहो ॥ ४४ ॥
पुणरवि भुयासु लग्गा एक्केक्कं कढिणदप्पमाहप्पा ।
चलचलणपीणपेल्लणकरयलपरिहत्थविच्छोहा ॥ ४५ ॥
अद्धतडिओत्तवन्धणअवहत्थुव्वत्तकरणनिम्मविया ।
जुज्झन्ति सवडहुत्ता अभग्गमाणा महापुरिसा ॥ ४६ ॥
एवं भरहनरिन्दो निहओ भुयविक्कमेण संगामे ।
तो मुयइ चक्करयणं तस्स वहत्थं परमरुट्ठो ॥ ४७ ॥
विणिवायणअसमत्थं गन्तूण सुदरिसणं पडिनियत्तं ।
भुयवलपरक्कमस्स वि संवेगो तक्खणुप्पन्नो ॥ ४८ ॥

जंपइ अहो अकज्जं जं जाणन्ता वि विमयलोभिल्ला ।
पुरिसा कसायवसगा करेन्ति एक्केक्कमविरोहं ॥ ४९ ॥

छारस्स कए नासन्ति चन्दणं मोत्तियं च दोरत्थे ।
तह मणुयभोगमूढा नरा वि नासन्ति देविड्ढिं ॥ ५० ॥

मोत्तुं कसायजुज्झं संजमजुज्झेण जुज्झिमो इण्हि ।
परिसहभडेहि समयं जाव ठिओ उत्तमट्ठम्मि ॥ ५१ ॥

नमिऊण जिणवरिन्दं लोयं काऊण तत्थ बाहुबली ।
वोसिरियसव्वसङ्गो जाओ समणो समियपावो ॥ ५२ ॥

काऊण सिरपणामं चक्कहरो भणइ महुरवयणेहिं ।
मा गेण्हसु पव्वज्जं भुञ्जसु रज्जं महाभोगं ॥ ५३ ॥

संवच्छरपडिमत्थं बाहुबली पणमिऊण चक्कहरो ।
सयलबलेण समग्गो साएयपुरिं समणुपत्तो ॥ ५४ ॥

बाहुबली वि महप्पा उप्पाडिय केवलं तवबलेणं ।
निट्ठवियअट्ठकम्मो दुक्खविमोक्खं गओ मोक्खं ॥ ५५ ॥

भरहो वि चक्कवट्टी एगच्छत्तं इमं भरहवासं ।
भुञ्जइ भोगसमिद्धं इन्दो इव देवलोयम्मि ॥ ५६ ॥

विज्जाहरनयरसमा गामा नयरा वि देवलोयसमा ।
रायसमा गिहवइणो धणयसमा होन्ति नरवइणो ॥ ५७ ॥

चउसट्ठि सहस्साइं जुवईणं परमरूवधारीणं ।
बत्तीसं च सहस्सा राईणं बद्धमउडाणं ॥ ५८ ॥

मत्तवरवारणाणं चउरासीइं च सयसहस्साइं ।
तावइया परिसंखा रहाण धयछत्तचिन्धाणं ॥ ५९ ॥

अट्ठारस कोडीओ तुरयाणं पवरवेगदच्छाणं ।
किंकरनरनारीणं को सक्क करेज्ज परिसंखा ॥ ६० ॥

चोद्दस य महारयणा नव निहओऽणेगभण्डपरिपुण्णा।
जलथलरयणावासा रक्खिज्जन्ते सुरगणेहिं ॥ ६१ ॥

पुत्ताण य पञ्चसया अमरकुमारोवभोगदुल्ललिया।
भरहस्स चक्कवइणो रज्जविभूई समणुपत्ता ॥ ६२ ॥

जस्स य जीहाण सयं बुद्धिविभागो हवेज्ज वित्थिण्णो।
सो वि मणूसो न तरइ तस्स कहेउं सयलरज्जं ॥ ६३ ॥

अह एवं परिकहिए पुणरवि मगहाहिवो पणमिऊणं।
पुच्छइ गणहरवसहं मणहरमहुरेहि वयणेहिं ॥ ६४ ॥

वण्णाण समुप्पत्ती तिण्हं पि सुया मए अपरिसेसा।
एत्तो कहेह भयवं उप्पत्ती सुत्तकण्ठाणं ॥ ६५ ॥

हिंसन्ति सव्वजीवे करेन्ति कम्मं सया मुणिविरुद्धं।
तह वि य वहन्ति गव्वं धम्मनिमित्तम्मि काऊणं ॥ ६६ ॥

एवं च भणियमेत्ते गणहरवसहो कहेइ भूयत्थं।
निसुणेहि य ता नरवइ एगमणो माहणुप्पत्तिं ॥ ६७ ॥

साएयपुरवरीए एगन्ते नाभिनन्दणो भयवं।
चिट्ठइ सुसङ्घसहिओ ताव य भरहो समणुपत्तो ॥ ६८ ॥

पणउत्तमङ्गमग्गो करजुयलं करिय तस्स पामूले।
तो भणइ चक्कवट्टी वयणमिणं मे निसामेह ॥ ६९ ॥

भयवं अणुग्गहत्थं करन्तु समणा इमे समियपावा।
भुञ्जन्तु मज्झ गेहे परिसुद्धं फासुयाहारं ॥ ७० ॥

तो भणइ जिणवरिन्दो भरह न कप्पइ इमो उ आहारो।
समणाण संजयाणं कीयगडुद्देसनिप्फण्णो ॥ ७१ ॥

एवं सुणित्तु वयणं राया चिन्तेइ तग्गयमणेणं।
उग्गं तवोविहाणं चरन्ति समणा समियमोहा ॥ ७२ ॥

न य भुञ्जन्ति महरिसी मह गेहे मग्गिया वि पुणरुत्तं ।
तो सावयाण दाणं देमि फुडं अन्नपाणाइं ॥ ७३ ॥

एए वि य गिहिधम्मे पञ्चाणुव्वयगुणेसु उवउत्ता ।
भुञ्जावेमि य बहुसो होही दाणस्स पुण्णफलं ॥ ७४ ॥

सद्दाविया य तेणं सावयचरित्तधारिणो सव्वे ।
तुरियं च समल्लीणा मिच्छत्ताई नरा तइया ॥ ७५ ॥

न य ते रियन्ति भवणं दट्ठुं जववीहियङ्कुरे पुरओ ।
कागणिरयणेण तओ सुत्तं चिय सावयाण कयं ॥ ७६ ॥

तो अन्नपाणदाणासणेसु संपूइयाण उप्पन्नं ।
गव्वं चिय अइतुङ्गं वहन्ति इत्थं कयत्थऽम्हे ॥ ७७ ॥

मइसायरेण भणिओ भरहनरिन्दो सहाए मज्झम्मि ।
जह जिणवरेण भणियं तं एक्कमणो निसामेहि ॥ ७८ ॥

जाणं तुमे नराहिव सम्माणो पढमसावयाण कओ ।
ते वीरस्सऽवसाणे होहिन्ति कुतित्थपासण्डा ॥ ७९ ॥

अलियवयणेसु सत्थं काऊणं वेयनामधेयं ते ।
हिंसाभासणमित्तं जन्नेसु पसू वहिस्सन्ति ॥ ८० ॥

विवरीयवित्तिधम्मा आरंभपरिग्गहेसु अणियत्ता ।
सयमेव मूढभावा सेसं पि जणं विमोहन्ति ॥ ८१ ॥

सोऊण वयणमेयं परिकुविओ नरवई भणइ एवं ।
सिग्घं चिय नयराओ सव्वे वि करेह निद्देसा ८२ ॥

लोगेण हम्ममाणा सरणं तित्थंकरं समल्लीणा ।
तेण य निवारिया ते पत्थरपहरेसु हम्मन्ता ॥ ८३ ॥

मा हणसु पुत्त एए जं उसभजिणेण वारिओ भरहो ।
तेण इमे सयल चिय वुच्चन्ति य माहणा लोए ॥ ८४ ॥

जे वि य ते पढमयरं पव्वज्जं गेण्हिऊण परिवडिया ।
ते वक्कलपरिहाणा तावसपासण्डिणो जाया ॥ ८५ ॥

ताण य सीसपसीसा मोहन्ता जणवयं कुसत्थेसु ।
भिग्गगिरमाईया जाया वीजं वसुमईए ॥ ८६ ॥

एसा ते परिकहिया उप्पत्ती माहणाण भूयत्थं ।
एत्तो सुणसु नराहिव पुरदेवजिणस्स निव्वाणं ॥ ८७ ॥

भयवं तिलोयनाहो धम्मपहं दरिसिऊण लोगस्स ।
अट्ठावयम्मि सेले निव्वाणमणुत्तरं पत्तो ॥ ८८ ॥

भरहो वि चक्कवट्टी तिणमिव चइऊण रायवरलच्छी ।
जिणवरपहपडिवन्नो अव्वाबाहं सिवं पत्तो ॥ ८९ ॥

एवं मए सेणिय तुज्झ सिट्ठा लोगट्ठिई पुव्वजणाणुचिण्णा ।
सुणाहि एत्तो विमलप्पहावा चत्तारि नामेहि नरिंदवंसा ॥९०॥

इति पउमचरिए लोगट्ठिइउसभमाहणाहिगारो नाम चउत्थो उद्देसओ समत्तो ॥

2. अजिय=अजित Name of the 2nd तीर्थंकर. विजियकसायं one who has conqurred (विजित) the passions (कसाय= कषाय). कषायs are four in number:--(i) क्रोध anger, (ii) मान pride, (iii) माया deceit and (iv) लोभ greed. संभव the 3rd तीर्थंकर. अपुणब्भव one who cannot have (अ) an existence (भव) again (पुनः). अभिनंदण the 4th तीर्थंकर. सुमइ=सुमति 5th तीर्थंकर. पउमाभं=6th ती०. पउमप्पच्छायं=पद्मप्रच्छायं=having lustre (च्छाया) like that of lotus.

3. सुपास=सुपार्श्व 7th तीर्थंकर. ससिप्पभ=शशिप्रभ or चंद्रप्रभ, 8th तीर्थंकर. कुसुमदंन्त=पुष्पदन्त the 9th तीर्थंकर. सीयल=शीतल, the 10th. सेयंस=श्रेयांस and वसुपूज्य are the 11th and 12th तीर्थंकरs.

4. विमल, अणंत, धर्म, शान्ति, कुंथुनाथ & अरनाथ are the तीर्थंकरs mentioned in this verse. धम्मासय=धर्म+आश्रय=resort of religion. कसायमहण=कषाय+मथन one who churns or destroys (मथ् to churn) the passions. जियारि=जित+अरि one who had conquerred the enemies. महाभाग=of great fortune.

5. मल्लि and मुणिसुव्वय are the तीर्थंकरs coming next. मलिय=मर्दित rubbed; massaged; destroyed. भवोह=भव+ओघ= the stream of (ओघ) wordly life. तियसनाह=त्रिदशनाथ Lord of gods (त्रिदश). तित्थ=तीर्थ=The period that passes between two तीर्थंकरs. From the 2nd line of this verse, we come to know that the time of the story in question was in the epoch of the तीर्थंकर, मुणिसुव्वय.

6. नमिनाथ, नेमिनाथ, पार्श्वनाथ and महावीर are the तीर्थंकरs saluted in this verse. पास=पार्श्व. उरग=serpent. महाफणी= great hoods. पज्जलियं=प्रज्वलित=shining. उरगमहा...पज्जलिअं= looking bright by the jewel-like hoods of great

serpents. पार्श्वनाथ has, as his emblem, seven hoods of serpents on his head. And hence this adjective of पार्श्वनाथ. विलीण=destroyed. रयमल=dirt of Karma.

7. रिसि = ऋषि = sage. गणहर = गणधर = The principal disciple of तीर्थंकर. अणगार=one who has not got a house (अगार); a houseless monk लद्धमाहप्प=लब्ध+माहात्म्य=one who has obtained (लब्ध) greatness. मणवयणकायगुत्ते=मनवचनकायगुप्त= protected (गुप्त) in mind, body & speech. सिरसा=Ins. Sing. of शिरस् head. It is an irregular form formed on the analogy of Sanskrit formation. नमंस= to bow, to salute.

8. नामावलियनिबद्ध=नाम+आवलि+निबद्ध= containing in or bound in the line of name आयरियपरंपरागय=आचार्य+परंपरा+आगत =As it has come through the tradition of the teachers. वोच्छामि=वक्ष्यामि I will tell. अहाणुपुव्विं=यथानुपूर्वम् In due order; समासेण in brief.

9. तीर=शक् to be able. वण्णिऊण=ऊण is the termination of the absolutive; but it is used here for the infinitive. So वण्णिऊण=वर्णयितुम् to describe. नीसेसं=निःशेषं= whole. मोत्तूण=मुक्त्वा=leaving; except. तिकालनाणं = त्रि+काल+ ज्ञानं=knowledge of the three times. हव=भू=to be.

10. मुह=मुख=mouth अच्छो=अच्छ=pure, clear. बहुवियप्प =बहु+विकल्पmuch or abundance of thought. उं is ordinarily the termination of the infinitive; but here it is used for the absolutive. धरिउं=धृत्वा having held. संखेवं=संक्षेपं=In short. उवइट्ठ=उपदिष्ट=preached.

11. गंथ=ग्रंथ book. कालभाव=time and nature of things (भाव) रूसियव्व=रूषितव्य should be angry. यव्व and

इयव्व are the terminations of the potential participle. बुहजण=बुधजन=wise people. परिहाणी loss.

12. विसमसील=विषम+शील=one who has uneven (विषम) character. दोस=दोष=fault; defect. गहण=ग्रहण=picking. तल्लिच्छ=तत्पर= Intent on; engrossed in. दोस...तल्लिच्छ=engrossed in picking the defects of others. तुट्ठ=तुष्ट=satisfied; pleased. सुभणिअ=सु+भणित=good saying. गेण्ह=ग्रह् to take; to accept.

13. सवन्नु=सर्वज्ञ=one who knows all; omniscient. भासियत्थ=भाषित + अर्थ a thing which is preached. कइ=कवि= poet. भण्=to speak, to tell, to narrate. आगम= religious or sacred text. वज्ज=वज्र hard. सूइ=सूचि=needle. रिय=ऋ to go. तन्तु=thread रयण=रत्न=jewel.

14. परिसा=परिषद्=assembly. बहुवियप्प= बहुविकल्प=of various sorts. सक्क=शक्त=able. घेत्तुं=गृहीतुम् to take. हय= हत=struck.

15. कय=कृतम् made. एक्कमयं=एकमतम् of one opinion. तिहुयण–त्रि + भुवन—the three worlds. सुयधर=श्रुतधर=possessing scripture; learned in the scripture अम्हारिस=अस्मादृश= one like us. कीर=passive base of कृ—to be done.

16. जइ=यदि=if. वि=अपि=even. हु=खलु=indeed. दुग्गहहियओ=दुर्ग्रहहृदयः one whose mind is possessed of evil things; one of perverse mentality. कूड=कूट deceit; the source of pain or misery. कवड=कपट fraud or deceit. मेहावी=मेधाविन् wise, clever. संपइ=सांप्रति now. सबुद्धिविहवाणुसारेण=स्वबुद्धि+विभव+अनुसारेण. according to the ability (विभव) of one's intellect.

17. रोगाइण्ण = रोग + आकीर्ण=covered with or full of diseases. जीय=जीव life. तडिविलसियं=तडित्+विलसित=the flash of lightning (तडित्). अणिच्च=अनित्य=momentary. नवरं=but. कव्व = काव्य = poetry. ससिसूरगहचक्क=शशि + सूर्य + ग्रह + चक्र the Moon, the Sun and the group (चक्र; of constellations (ग्रह).

18. तम्हा=तस्मात्=so; therefore. नियर्य=नियतं always महइमहा=महा + अतिमहा=great and greater. पुरिस=पुरुष=men. कित्तणुच्छाह=कीर्तन+उत्साह=zeal or enthusiasm of praising (कीर्तन). कायव्व=कर्तव्य=should be done. अत्ताणं वेयमाणेणं= आत्मानं वेदयता by one who knows the self.

19. कण्ण=कर्ण=ear. सासण=शासन=creed, doctrine. सुइ-पुण्ण-श्रुति + पूर्ण full of hearing; engrossed in hearing. विदूसग=विदूषक = jester. दारूमय = of wood (दारू). निम्मविय= निर्मापित=made, produced.

20. उत्तमंग=उत्तम + अंग=best limb; head. घुम्म=घूर्ण्= to wander. सामन्न=श्रामण्य=asceticism. वण्णण=वर्णन=description or praise. रहिय=रहित without; devoid of. नालियरकरंक= नालिकेर+करंक=shell of a cocoanut (नालिकेर) (Marathi नारळ).

21. जिण=जयति निराकरोति रागद्वेषादिरूपान् अरातीन् इति जिनः one who completely subdues internal enemies such as passion and hate. दरिसणुज्जय=दर्शन + उद्यत=ready to see or salute. सुपसत्थ=सु + प्रशस्त good. मिच्छत्तमइलिया=मिथ्यात्व+ मलिनीकृता=soiled by wrong faith. चित्तयर=चित्रकार=painter.

22. कहाणुरत्त = कथा+अनुरक्त attached to the story or talk. कन्तिसंजुत्त = कान्ति + संयुक्त full of lustre. सिलेस=श्लेष्मन् phlegm. कज्ज=कार्य=aim; purpose. वयणबंध=वदनबंध=construction of mouth.

23. नासिया= नासिका=nose. किं कारइ=किं क्रियते=what can be done; what is the use of. ससुगन्धगन्ध=smell (गन्ध) with (स) fragrance (सुगन्ध); fragrant smell. लुद्ध=लुब्ध=greedy for; attached to. जाण= ज्ञा to know

24. उल्लाव=उल्लाप talk. ओट्ठ=ओष्ठ=lips. जलूगा=जलौकस्= one that sucks impure blood; A kind of two—sensed creature. सरिस=सदृश् like. सम=like

25. समय=doctrine; scripture. दुव्वयणतिक्खधारा=दुर्वचन+ तीक्ष्ण+धारा=having a sharp edge (धारा) in the form of bad words. सेस=शेष=the rest. छुरियव्व=छुरिका इव=like a knife.

26. पहाण=प्रधान=Important, prominent. तल्लिच्छ=(D) तत्पर=engrossed in; attached to. अन्न=अन्य=other, rest. बिलं= hole. भण्ण=passive base of भण्; to be said or called. भरियं= भृतं=filled. दंतकीड=दंतकीट=worms in the form of teeth.

27. पड=पठ्=to learn,. to study. सुण=श्रु=to hear, उज्जम=उद्+यम् to try. सत्ती=शक्ती=strength, power. सिप्पिय= शिल्पिन्=artist. कय=कृत=made, prepared.

28. सव्वायरेण=सर्व+आदरेण=with all respect, respectfully. उज्झिऊण having abandoned (उज्झ् to abandon). मूढत्तं=मूढत्व=foolishness. त्तं *is the termination of the abstract nouns.* नयमइ=नयमति=of right mind. भत्तिजुत्त=भक्ति+ युक्त=possessed of devotion.

29. तुंग=high. गय=गज=elephant मग्ग=मार्ग=path. परंपरा=tradition. कुंजर=elephant. गम=गम=approach.

30. गयमय=गजमद rut of the elephant. महुयर=मधुकर= bee. पयट्ट=प्रवृत्तः started, set out. लोलुय-लोलुप, greedy of.

31. सुत्त=सूत्र=religions, sacred texts. रइय=रचित=composed. गाहा=गाथा=verse; stanza. पायडफुडत्थं= प्राकृत+स्फुट+अर्थ with the meaning simple (प्राकृत) and clear. विमल=a reference to the name of the author. निसाम=नि+शम् to hear.

32. The seven objects or topics (अहिगार=अधिकार) of the book are mentioned in this stanza They are:—
(i) The origin of the world; (ठिइसमुप्पत्ती=स्थितिसमुत्पत्तिः)
(ii) Origin of the different races (वंस=वंशसमुत्पत्तिः).
(iii) पत्थाण=प्रस्थान (Rāma's departure in the forest).
(iv) रण=fight; battle with Rāvaṇa. (v) लवंकुसुप्पत्ती=लव+अंकुश+ उत्पत्ति=birth of लव and अंकुश (कुश in the Brahmanic version). (vi) अणेयभव=अनेकभव=The various existences. (vii) निव्वाण=निर्वाण=going to liberation. This book is called a पुराण by the author.

33 चेट्ठिय=चेष्टित gesture; act; life. इणं=इदम् this तिसला=त्रिशला name of महावीर's mother. सुअ=सुत son. संखेवओ=संक्षेपतः in short.

34. पवरठाणं=प्रवर+स्थान excellent place. विउलगिरि=विपुलगिरि a mountain named विपुल. मत्थअ=मस्तक top, head. इन्दभूइ=इन्द्रभूति name of the 1st and foremost disciple of महावीर. कहिय=कथित told. The story in the book was narrated by इन्द्रभूति to a king by name श्रेणिक.

35. From here to the end of this chapter a short summary of the contents of each chapter is given. कुलगर=कुलकर king or governor of the Jugaliyās. अहिसेय coronation; bathing ceremony. On his birth, उसभ was taken to the mountain मन्दार and was bathed by the gods

36. अत्तिनासण=अर्ति+नाशन capable of destroying the trouble or misery केवलुब्भव=केवल+उद्भव rise of omniscience. अइसय=अतिशय excellence. कुसुमोहवुट्ठि=कुसुम+ओघ+वृष्टि shower of the streams of flower.

37. मोक्ख=मोक्ष Liberation. भरह and बाहुबलि were the sons of ऋषभ. They faught against one another. संगाम=संग्राम battle. जहावत्तं=यथावृत्तं as had happened.

38 जाई=जाति caste. कुतित्थगण=कुतीर्थगण groups of false believers. विज्जाहरवंस=विद्याधरवंश race of the विद्याधरs, a kind of semi-divine beings.

39. उवसग्ग=उपसर्ग trouble, disturbance, annoyance, affliction. विज्जाहरण=विद्याहरण loss of the learning.

40 अजियस्स उप्पत्ति birth of अजित the second तीर्थंकर (ch. 5). समोसरण=समवशरण an assembly of 12 kinds of audience on the arrival of a तीर्थंकर, where there is a divine arrangement of seats

41. ठाण=स्थान place; abode. वर=boon. सामण्णनिव्वाण= श्रामण्यनिर्वाण asceticism and liberation. The 60000 sons of Sagara brought the river Ganges on the earth. For this, they were killed. Hearing this, Sagara was grieved, renounced the worldly life and was in the end liberated.

42 जम्मण=जन्मन् birth. विहव=विभव glory. कित्तण= कीर्तन description; praise. पवत्तण=प्रवर्तन industry; movement. नायव्व=ज्ञातव्य should be known. The deeds and previous life of महारक्खस and other details about the demon race are described in the 5th chapter.

43-46. There was a विद्याधर monkey-race at पातालपुर. The king there was one by name Kikkindhi. He had a younger brother named Andhaya. This Kikkindhi was on friendly terms with the ruler of Lankā. There was another Vidyādhara race at Ratha-nepur-Chakravālapura. Asaṇivega was the king there. He had two sons–Vijayasinha and Vijjuvega–and a daughter श्रीमाला. At the स्वयंवर ceremony, Sirimālā chose Kikkindhi. This was not approved by Vijayasinha. A fight ensued in which Andhaya was killed. Kikkindhi was taken to पातालपुर by the ruler of Lankā. Kikkindhi then founded another town, Kikkindhipura by name, on the top of the mountain Mahu. Another king Sukesa, son of Tadikesa of Pāyālankārapura, had three sons–Māli, Sumāli and Mālavanta. They invaded Lankā where Nigghāa was ruling at that time. Nigghāa was killed and Māli took possession of Lankā. This is the topic of the 6th chapter which is summarised in verses 44–46.

43. वाणरकेउ = वानरकेतु one who has the emblem of monkey on the banner. The monkeys in the पउमचरियम् are supposed to be the Vidyādharas having the emblem of monkeyes. तडिकेसिस्स य चरियं Life of Taditkesin. उदहिकुमारेण सहियस्स along with that of Udahikumāra. Taditkesin was the king of Lankā. Once when he was moving about in the garden along with his wife, she was struck by a monkey which was

Kekasī before the birth of Rāvana. जणण = जनन birth दहमुह=दशमुख Another name of Rāvana. समुवासण=समुपास worship; service; propitiation.

50-53. Verses 50-53 give the contents of the eighth chapter which can be summarised in brief as follows:—

Rāvana married Mandodari. He also happened to see some Vidyādhara girls and got them after fighting with the Vidyādharas. Bhānukarṇa or Kumbhakarṇa picked up quarrel with Vesamaṇa, the nominee of Indra, and governor of Lankā. In the fight that ensued, Vesamaṇa was defeated and he became a monk. On his way to Lankā, Daśamukha saw the temples on a certain mountain and asked Sumāli about them. Sumāli told him how they were erected by a king named Hariṣeṇa and his full life also. On the way Daśamukha had an encounter with some elephant named Bhuvanālankāra which was controlled by him. Daśamukha got news of how Rikkharaya and आदिच्चं, of the monkey race, failed in their attempt to take away Kikkindhi from the hands of Yama, the nominee of Indra. He was also requested by the messenger of रिक्खरय and आदित्य to help them in their plight. रावण complied with the request, defeated Yama and gve back Kikkindhi to रिक्खरय and some other town to आदित्य. Then he entered and took possession of लंका along with खरदूषण, his sons and other near relatives.

50. खोह=क्षोभ agitation; perturbation; trouble. जक्ख=यक्ष demi-god. अणाढिय=Name of the presiding deity of Jambu-dwipa. आगम=arrival. लंभ=gain. मन्दोयरी=मन्दोदरी name of Rāvana's wife. कन्ना=कन्या a girl; daughter. निरिक्खण=निरीक्षण seeing; observation; examination.

51. धणय=Another name of वेसमण, who was appointed lord of Lankā by Indra, the sovereign king of Vidyādharas at रथनेपुरचक्कवालपुर. When he was defeated by Rāvana, he became a monk and practised penance. भाणुकण्ण, another name of कुंभकर्ण. चरिय=चरित act. रण=fight. तव=तपस् penance.

52. पुण्ण=पुण्यवत् meritorious. पावमहण=पापमथन capable of destroying sin.

53. *गहण=ग्रहण catching. मत्तमहागय=मत्त+महागज* intoxicated big elephant. नामधेय=name. ठाणं जमस्स लद्धं रिक्खरया-इक्किक्किन्धी=This is a *faulty construction*. The whole clause stands for:—रिक्खरयादएहिं किक्किन्धी लद्धा. The acquisition of Kikkindhi, Yama's place, by रिक्खरय and सोरिदय.

54-55. Verses 54 and 55 give the contents of the 9th chapter of which the following is the summary:–

दसमुख's sister चंदनखा was carried away by खरदूसण. Daśamukh wanted to attack the town of पयालंकारपुर; but was prevented by मन्दोदरी. Chandoyara, a विद्याधर left his wife अणुराहा and married वालि's sister सिरिप्रभा. दसमुख had asked her hand in marriage for himself. This request was rejected by वालि. वालि gave up the kingdom and crowned सुग्रीव on the throne. वालि became

the ascetic. When रावण was going by the sky on the top of the mountain अष्टापद, the motion of his car was checked as वालि was practising penance there. रावण became angry and tried to mortify वालि by destroying the mountain itself. But in this also रावण was defeated by the power of वालि's penance.

54. दूसण=खरदूषण a विद्याधर who carried away रावण's sister चंद्रनखा. चन्दोयर=name of a विद्याधर who married वालि's sister. अणुराहा=Name of Chandoyar's wife. संघट्ट= contact; touch.

55. सिरीसमागम=श्री+समागम Union with glory. पव्वज्जा= प्रव्रज्या entering into ascetic order. अट्ठावयनग=अष्टापद+नग A mountain by name Astāpada.

56-57. Sugrīva was married to Tārā who was coveted by another Vidyādhara named Sāhasagati who was killed afterwards. When Rāvana was marching against Indra, he came across Sahassakiraṇa, who interrupted him in his worship by sporting in the river Yamunā along with his wives. He was captured by Rāvana and was released at the request of Sahassakiraṇa's father, who was a monk. After his release, Sahassakiraṇa also became a monk and informed this to Anaraṇṇa, the king of Ayodhyā. (ch. 11.)

56. साहसगइ=Name of a Vidyādhara who loved Tārā. संताव=संताप=Affliction; torment. गम=गमन Going.

57. अणरण्ण=Name of the king of Ayodhyā. सहस्सकिरण=Name of the king of Māhesara वेरग्ग=वैराग्य= aversion to worldly life. जन्ननास=यज्ञनाश=Destruction of .

from the camp was not known by anybody. अंजना conceived a child and delivered हनूमत्.

60. दरिसणसिणेह=दर्शन+स्नेह love at the sight. Mahendra, the विद्याधर king, saw प्रल्हाद on the mountain अष्टापद and offered his daughter अंजना in marrage to पवनंजय, प्रल्हाद's son. उज्झण Abandoning. पवनंजय was insulted by अंजना's maidservants and so he left her.

61. अंजना was banished from her husband's home for conceiving a child in the absence of her husband. She then went to her father who did not receive her. So she entered a forest where she gave birth to Hanūmat She met her maternal uncle प्रतिसूर्य in the forest. He took them to his town named हणुरुह where Hanūmat was brought up सिट्ठ=शिष्ट narrated. हणुयपरभवसमूहसंबंध=हनूमत्+परभवसमूह+संबंध relation of the group of previous existences of Hanūmat. This was told by an ascetic whom अंजना met in the forest. सूई=सृति nourishment; upbringing.

62. When पवनंजय returned from the battle, he came to know that his wife was sent out of home. He went out to search her. Being unable to find her, he stayed in the forest Bhūtā, where he was found by his father and maternal uncle. He also met his wife there. (ch. 18). भूयाडवी=भूता+अटवी Forest by name भूता. दरिसणोसवसुह=दर्शन+उत्सव+सुख happiness of the festival of sight; happiness and joy at the sight.

63. हनूमत् goes to the help of रावण and fights with वरुण who is defeated. रावण gets the kingdom.

(ch. 19). दारुण=fierce. रज्ज=राज्य kingdom. महाबल=name of वरुण. उस्सेह=उत्सेध the height. अन्तर=the interval between the two Tīrthankaras.

64. The information about the various Tīrthankaras, sovereign kings, बलदेवs, वासुदेवs, their enemies, the height of the Tīrthrnkaras and the interval between them—all this is the topic of 20th chapter. बलकेसव=mythological persons in Jainism such as बलदेवs and केशवs. पडिसत्तु=प्रतिशत्रु enemy; adversary. चेट्ठिय=चेष्टित Act. चक्कवट्टि=चक्रवर्तिन् a sovereign king. वरसंपया=वर+संपद् wealth of boons.

65. दसरहरज्जुप्पत्ती=दशरथ+राज्य+उत्पत्ति origin of the kingdom of दशरथ. संवेगसमावन्न=संवेगसमापन्न one in whose mind the desire of renouncement is born. दिक्खा=दिक्षा renouncement of the world; taking initiation.

66 सत्तुनिहण=शत्रुघ्न one of the four sons of दशरथ. At this stage, there is some diversion from the epic रामायण. सीता is the natural-born daughter of her mother, along with a twin brother who was named भामंडल. This brother of सीता, as soon as he was born, was carried away by his enemy in the previous birth and was abandoned in a forest. From there he was picked up by a विद्याधर named चंद्रगति who had no issue. He brought up this child. सोगसंबंध=शोकसंबंध the relation of sorrow सीता's mother lamented for the loss of the child.

67. Once नारद was insulted by सीता's servants. In order to take revenge of this नारद drew a picture

of सीता and placed it in a garden where it was noticed by भामंडल, सीता's brother, who was brought up by the विद्याधर. He fell in love with the person in that picture. The विद्याधर चंद्रगति managed to carry away जनक who was let loose on his promising to give सीता, who was already betrothed to राम, in marriage to one who would bend the वज्जावत्त bow. This was a device of the विद्याधर चंद्रगति for obtaining सीता for भामंडल. But at the time of the स्वयंवर ceremony, none but राम was able to bend the bow. (ch. 28). लिहण=लेखन writing; drawing मूडत्त=मूडत्व infatuation सयंवरत्थं=स्वयंवरार्थम् for the sake of the ceremony of the self-choice of the husband. चावरयण=चापरत्न the jewel-like bow.

68 निव=नृप king. पासे=पार्श्वे by the side of. मुणिसव्वभूयसरण=मुनि+सर्वभूतशरण्य the ascetic by name सर्वभूतशरण्य in whose presence दशरथ became a monk (ch. 29). ववगयभवाण कहणं=व्यपगतभवानां कथनं narration of the previous lives. भामंडल told the account of his previous lives to चंद्रगति (ch. 30). समागम meeting (of भामंडल with सीता)

69. वरस्स लंभ=वरस्य लंभः fulfilment of the boon. विदेस=विदेश foreign country. राम along with लक्ष्मण and सीता left अयोध्या and went to foreign countries (ch. 31).

70 From here, we are given a description of the various encounters of Rāma in the course of his journey on which he set out after his banishment. वज्जकण्णनरवइविचेट्ठिय=वज्रकर्ण+नरपति+विचेष्टित Act of king Vajrakarṇa. He was a feudatory king of another who once wanted to harass Vajrakarṇa for his supposed act of impudence. Rāma

came to know this through somebody. He, along with Laxmana and Sītā, went to Vajrakarna who welcomed them very well. For this act of welcome, Rāma sent Laxmana against Vajrakarna's enemy. Laxmana defeated him. Laxmana was offered many girls for his act of bravery. (ch. 33). वरकुमारिलंभ=The gain of excellent girls. वसिकारुद्दभूई=रुद्रभूति+वशीकरण subjugation of Rudrabhūti. Rudrabhūti was a Mleccha who had kept in bondage a king by name Vālikhilla. Rāma and Laxmana released Vālikhilla from his bondage. (ch. 34).

71. In the course of their wanderings, Rāma, along with Sītā and Laxmana, went to the house of a Brahmin in the town of Arana. They were insulted there. So just near Arana, a magic-town Rāmapuri was founded by a deity for the use of these three (ch 35). अरणुग्गामासन्ने .रामपुरिनिवेसण=अरण+ग्राम+आसन्ने रामपुरिनिवेशन founding of Rāmapuri near the town of Arana. वणमाला-संजोय=वणमाला+संयोग union with Vanamālā. Vanamālā was a princess who had fallen in love with Laxmana. But she was betrothed to some other prince. So she went to a secluded place and uttered her determination to kill herself. Laxmana happened to hear this at which he accepted her. This was approved afterwards by Vanamāla's father (ch. 36). अइविरियसमुन्नइ=अतिवीर्य+समुन्नति=elevation of Ativīrya. Ativīrya rose into rebellion against Bharata. He went to Rāma for begging his help against Bharata. But the former, instead of helping Ativīrya, humiliated him. (ch. 37).

72. लाभो जियपउमाए=लाभः जितपद्मायाः getting of Jitapadmā. Jitapadmā was a princess who was to be married to one who would endure the blows of her father. Laxmaṇa did this and got the princess (ch. 38.) कुलदेसविहूसणाण उवसग्गं=कुलभूषणदेशभूषणयोः उपसर्गम्= trouble to Kulbhūṣaṇa and Deśabhūṣaṇa. They were two brothers. In their childhood, they were given in charge of a teacher for their education. When they were entering the palace after completing their education, they fell in love with their own sister whom they could not recognise. Both of them wanted to marry the girl. when they came to know their relation with the girl, they went to the forest and became monks. While practising penance, they had to suffer many hardships from a god who was their enemy in the previous life. At that time, Rāma and Laxmaṇa went there and freed them from danger. The two monks got omniscience and were liberated (ch. 39). The place where this is supposed to have happened is called Vaṃśagiri, modern Kunthalagiri. It is a place in the Taluka of Vāsi in the Nizama's territory. It is nearly 20 miles from Bārsi, a station on the B. L. Ry. जिणहरकरण=जिनगृहकरण building a temple of the Jina. At the place where Kulabhūṣaṇa and Deśabhūṣaṇa were liberated, some temples were built by the king of that place by the order of Rāma. (ch. 40).

73. दाणविभव glory of charity or gift. जडाउणो नियमलद्धमाहप्प=जटायोः नियमलब्धमाहात्म्य the greatness of Jaṭāyu

obtained by the vows. Once Sītā gave food to some ascetics. Jaṭāyu saw this and fell at the feet of these sages. They enlightened him and he took vows from them. (ch. 41). संबुक्कविवायण=संबूक+व्यापादन slaying of Shambūka. He was the son of Kharadūṣaṇa born from Chandanahā, Rāvaṇa's sister. He was killed by Laxmaṇa (ch. 43).

74 केकसिपुत्तागमण=कैकसी+पुत्र+आगमन arrival of the son of Kekasī i e. Rāvaṇa. खरदूसणविग्गह=खरदूषणविग्रह quarrel with Kharadūṣaṇa. When Shambūka was killed, Rāvaṇa and Kharadūṣaṇa came with their armies to fight with Rāma and Laxmaṇa. When Laxmaṇa was engaged in fight, Rāvaṇa, by his magic power, caused Rāma to go there and thus carried away Sītā. (ch. 44). The reader will notice here that the incident of the golden deer in the Rāmāyaṇa is cleverly omitted. The author wants to show Rāma as the follower of Jainism and as such Rāma would not kill a deer.

75. विराहिय=विराधित Name of a Vidyādhara, son of Chandoyara and Aṇurāhā He was an enemy of Rāvaṇa. He came to the help of Laxmaṇa who was fighting with Kharadūṣaṇa. He fought with Kharadūṣaṇa's army and killed it. (ch. 45). रयणजडिविज्जानास= रत्नजटि+विद्यानाश destruction of the power of magic of Ratnajatin. Ratnajatin saw Rāvaṇa carrying Sītā and tried to obstruct him In his attempt to do so, he was killed by Rāvaṇa.

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76. साहसगइस्स व वहो=साहसगतेः च वधः death of Sāhasagati. He assumed the form of Sugrīva and wanted to pollute the chastity of Tārā, wife of Sugrīva. He was killed by Rāma. पवित्तिकारणं लंभं=प्रतिपत्तिकारणं लंभम् the gain of news. The news of Sītā's loss was informed to Rāma by Bhāmandala who got it from Ratnajatin. (ch. 48). मिलणं बिहीसणेण=मेलनं बिभीषणेन (सह) coming in contact with Bibhīṣaṇa. विज्जाबलकेसीसंपत्ती=बलकेशव + विद्या+ संपत्ति acquisition of science by Rāma and Laxmaṇa.

77. कुम्भयण्णइन्दइ=कुम्भकर्ण + इंद्राजित् Kumbhakarṇa and Indrajit, brother and son respectively of Rāvaṇa. भुयंगपासेसु बंधण=भुजंगपाशेषु बधनं binding by the noose of serpents सत्तिपहार=शक्तिप्रहार blow of the magic. Laxmaṇa was struck by the magic released by Rāvaṇa विसल्लागम= विशल्या + आगमन arrival of Viśalyā. Viśalyā revived Laxmaṇa from the swoon.

78 पाडिहेर=प्रातिहार्यthe miracle.

79. चक्कुप्पत्ती=चक्र+उत्पत्ति acquisition of the wheel or the disc. With the help of this, Laxmaṇa killed Rāvaṇa. पलाव=प्रलाप cry; lament.

80 साएयपुरी=साकेतपुरी name of Ayodhyā.

82 सिरिवच्छालीढदेहधारी=श्रीवत्स + आलीढ+देह + धारिन् one who has a body licked by Shrīvatsa—an auspicious sign; one who has the mark of Shrīvatsa on his body.

83. महुरापुरी=मथुरापुरी The town of Mathurā सीयानिव्वासण= सीता+निर्वासन driving out or banishment of Sītā.

84. जेऊण=जित्वा having conquerred. पियरेण समं=पित्रा सह with the father.

ing it upto to a distance of one yojana. दोणीमुह=द्रोणमुख a town which has both the land and sea routes. गो=गौ cow. महिसि=महिषी she-buffalo. वलवा=वडवा mare. सीमपह= सीमापथ the range or the line of the boundary.

3. सत्थाह=सार्थवाह leader of the caravan. सेट्ठि=श्रेष्ठिन् merchant. गहवइ=गृहपति house-holder. कोडुम्बिय=कौटुम्बिक head of the family or village. कणग=कनक gold. रयण=रत्न jewel. मोत्तिय=मौक्तिक pearl. कोट्ठागार=कोष्ठागार storehouse

4 विन्नाण=विज्ञान art; science. · वियक्खण=विचक्षण clever.

5. नड=नट actor; dancer. नट्ट=नृत्य dancing; acting. music. लंखय=लंखक an acrobat. सद्दाल=शब्दवत् possessing noise. आल is a possessive termination. नाणाहार=नानाहार Many garlands or necklaces. पसाहिय=प्रसाधित adorned; decorated. भुञ्जाविज्जन्त=भोज्यमान being made to eat. पहियजण= पथिकजन travellers.

6. विवाहूसववियावडो=विवाह+उत्सव+व्यापृतः engaged in the marriage festival. तल्लिच्छ=तत्पर intent or engrossed in; attached to.

7. पुक्खरणी=पुष्करिणी a pond having lotuses. सर=सरस् lake. परचक्क=परचक्र invasion of the enemy. मारि disease तक्कर=तस्कर thief. दुब्भिक्ख=दुर्भिक्ष famine. मुइओ=मुदित happy; delighted.

8. पायारुन्नयविसालपरिवेढ=प्राकार+उन्नत+विशाल+परिवेष्टित (that) which was surrounded by a big and extensive rampart.

9. धवल white; best. अट्टालय=अट्टालक turret. कलंक spot; bamboo; house built of bamboo. फलिहा=परिखा ditch. कविसीसय=कपिशीर्षक a hole in the wall of a fortification resembling a head of a monkey.

10. भण्डसार=भांडसार choice goods or ornaments. वलय bower. वणियजणुल्लाव=वणिग्जन+उल्लाप talk (उल्लाव) of the merchants.

11 भवणंगणच्चण=भवन+अंगण+अर्चन worship (अर्चन) of the court-yard (अंगण) of the house (भवन). मरगय=मरकत emerald. माणिक्य ruby. कब्बुरिअ=कर्बुरित variegated. अगुरुय= अगुरु a kind of sandal wood; aloe wood. तुरुक्क=तुरुष्क a kind of incense; benzoin.

12. चेइयघर=चैत्य+गृह temple. आराम pleasure garden. उज्जाण=उद्यान a place where common people go for celebrating a festivity. काणण=कानन a garden. सरसि=सरसी a big lake. वावी=वापी well. वप्पिण (D) field. आलोव=आलोक sight; appearance.

13. चच्चर=चत्वर a place where more than four roads meet. चउक्क=चतुष्क a square where four roads meet. पेच्छणय=प्रेक्षणक any sight worth seeing; drama etc. अक्खलिय=अस्खलित unfaltering; without any error or blunder; faultless सत्थ=सार्थ group of people.

14. आवास Abode. अमरपुर town of gods. सोहा=शोभा beauty.

15. वेसमणो=वैश्रमणः the god of wealth. पच्चक्ख=प्रत्यक्षः visible; incarnate

16. भमरनिभनिद्धकेसो=भ्रमरनिभस्निग्धकेशः one whose hair is glossy or oily like (निभ) the bees. वियसियवरपउमसरिस-मुहसोहो=विकसितवरपद्मसदृशमुखशोभः one whose beauty of the face (मुखशोभा) is like an excellent (वर) lotus (पद्म) which is bloomed (विकसित) घणपीणकढिणखन्धो=घन+पीन+कठिन-स्कंधः one whose shoulders are fully developed (घन),

fleshy (पीन) and hard. थोरुन्नयदीहबाहुजुओ=थेरोन्नतदीर्घबाहुयुग: one whose pair of arms (बाहुयुग) is big, well shaped and long; or थेरोन्नतदीर्घबाहुयुत: one who is possessed of (युत) a pair of arms which is big, well shaped and long.

17. वित्थिण्णपिहुलवच्छो=विस्तीर्ण+पृथुल+वक्ष: one who has extensive and broad chest. करयलसंगिज्झललियतणुमज्झो=करतलसंगृह्यललिततनुमध्य: one who has a handsome (ललित) and slender (तनु) waist which can be grasped by the palms. मयरायसरिसकडियड=मृगराजसदृशकटितट: one who has the loins like those of a lion (मृगराज). समहियवरहत्थिहत्थोरु one who has big (समधिक) thighs (ऊरु) like the trunk of an excellent elephant (वरहस्तिहस्त).

18. कुम्मवरचारुचलणो=one who has beautiful (चारु) feet (चरण) like those of an excellent tortoise (वरकूर्म). सोवण्णियपव्वओ=सौवर्णिकपर्वत: a mountain of gold. दिप्पन्त=दीप्यमान shining. सोमवयणो=सौम्यवदन: one who has a calm face. सलिलनिही=सलिल+निधि: store of water; ocean.

19. नरिन्दविन्नाणनाणमाहप्प=नरेंद्रविज्ञानज्ञानमाहात्म्य the greatness of learning and knowledge of the king; the great learning and knowledge of the king. सम्मत्तलद्धबुद्धी=लब्धसम्यक्त्वबुद्धी one who has obtained the inclination to right faith. गुरुदेवयपूयणसमत्थो=गुरुदेवतापूजनसमर्थ: one who is capable of worshipping the preceptors and the deities.

20. विविहकलागमकुसलो=विविध+कला+आगम+कुशल one who is clever in the various arts and sciences (आगम). माणव=मानवं human being. भण्ण=भण to describe.

21. भरहवास=भरतवर्ष the continent of Bharata; one of the seven continents into which Jambudwīpa-the

human world--is divided. कुंडग्गाम=कुंडग्राम name of a town. गुणसमिद्ध=गुणसमृद्ध full of or rich in qualities.

22. कलिय=कलित possessed of. भज्जा=भार्या wife. तिसला=त्रिशला name of the queen of Siddhārtha, king of Kunḍḍagrāma. आयाओ=आयात: came. चरिमसमय the time of the last birth.

23. आसणकंप Shaking or trembling of the seat. समुच्चलिय=समुच्चलित started. परिओसुब्भिन्नरोमंचा=परितोष + उद्भिन्न+ रोमांचा: *those who were horripilated with satisfaction;* those whose ends of hair (रोम+अंच) stood up due to satisfaction.

24. गन्धोदकवारि It is tautology. Both उदक and वारि mean the same thing. गन्धोदक scented water. वरिसणं काउं= वर्षणं कृत्वा having sprinkled.

25. पंडुकंबलसिला it is a slab of stone in the garden named पंडक on the mountain Meru. The Jinas are bathed here by the gods after their birth. खीरोदहिवारिकलस क्षीरोदधि+वारि+कलश pitchers of water from the ocean called क्षीरोदधि.

26. अंगुट्ठएण=अंगुष्ठकेन by the thumb or toe. लीलाए= लीलया in sport; easily.

27. थोऊण=स्तुत्वा having praised. पयाहिणा=प्रदक्षिणा circumambulation; going round a holy thing or person. मायसयासे=मातृसकाशे near the mother.

28. सुरवइदिन्नाहारो=सुरपतिदत्ताहार:one who was fed up by the lord of gods. अंगुट्ठयअमयलेवलेह=अंगुष्ठकामृतलेपलेह licking of the food of nectar on the thumb. उम्मुक्कबालभावो= उन्मुक्तबालभाव: one who has left childhood. तीसइ=त्रिंशत् thirty; वरिस= वर्ष year.

29. अन्नया कयाई=अन्यदा कदापि once; मुणियदोसो=ज्ञातदोष: one who has known the defects (of worldly life). लोगन्तियपरिकिण्णो=लोकान्तिकपरिकीर्ण surrounded by Lokāntika class of gods पवज्जा=प्रव्रज्या the order of a religious mendicant.

30. झाणोवओगजुत्त=ध्यान+उपयोग+युक्त engaged in the useful practice (उपयोग) of meditation. सयलजगुज्जोयगरं=सकलजगत्+उद्योतकरम् capable of enlightening all the world.

31. रुहिर=रुधिर blood. खीरसवण्ण=क्षीरसवर्ण of the same colour of or resembling milk. मलसेय=मल+स्वेद dirt and sweat. सलक्खण=स+लक्षण with good marks or characteristics (on the body). गुण=quality; virtue. रविप्पम=रविप्रभ of the lustre (प्रभा) of the sun.

32. फन्दणरहिय=स्पन्दनरहित devoid of throbbing. मारीइ=मारि+आदि diseases etc.

33. जत्तो=यतः from where; where. तत्तो=ततः from there; there. सहस्सपत्त=सहस्रपत्र Lotus. फलभरनमिय=फल+भार+नत. bent by the burden of fruits. दुम=द्रुम tree. सास=सस्य corn.

34. आयरिस=आदर्श mirror; धरणी earth; ground. अद्धमागही वाणी=अर्द्धमागधी वाणी Ardha-māgadhī language; the Tīrthakaras are supposed to preach in this language. सरए=शरदि in the autumnal season. रय=रजस् dirt. रेणु dust.

35. ठायइ=तिष्ठति stands. चित्त=चित full of; set or inlaid with.

36. पाडिहेर=प्रातिहार्य miracle. A Tīrthakara is supposed to be attended with eight miracles. They are (1) अशोक tree, (2) Shower of flowers by the gods,

(3) दिव्य ध्वनि, (4) चामर, (5) सिंहासन, (6) भामंडल, (7) दुंदुभिनाद and (8) छत्र. अट्ठ=अष्ट eight. परियरिय=परिकरित surrounded by; बोहिन्तो=बोधयन् enlightening. भविय=भव्य noble; one destined to be liberated. The Tirthakara is compared to the sun enlightening the lotuses in the form of the noble beings.

37 अइसयविहूइसहिओ=अतिशय+विभूति+सहितः one who is possessed of exceeding splendour. गणगणहरसयलसंघ-परिवारो=गण+गणधर+सकल+संघ+परिवारः one who has with him the group of monks, its leaders and the whole of the group of religious order. संघ the group of monks, nuns, laymen and laywomen.

38. देवराया=देवराजा the king of gods; Indra. एरावण= ऐरावत the elephant of Indra. वरूढ=आरूढः mounted. संकासं=संकाश *like; resembling.*

39. सिंदूररइयकुंभ=सिंदूररचित+कुम्भः (an elephant) whose temple is decorated (रचित) with red lead (सिंदूर). नक्खत्त-माला=नक्षत्रमाला a kind of neck-ornament of elephants. विरइय.........कयसोह—विरचितनक्षत्रमालाकृतशोभः one which is beautified by the ornament of नक्षत्रमाला put (on its neck). घंटारवनिग्घोस=घंटारवनिर्घोषः one who creats a noise by the sound of the bells. गंडयलुब्भिन्नमयलेह=गंडतल+उद्भिन्न+मदलेखः (an elephant) from whose temples the line of rut (मदलेखा) bursts forth (उद्भिन्न).

40. गुमुगुमुगुम=गुमगुमाय् to make a humming sound. मिलीण covered; embraced. मयसुरहि=मद+सुरभि fragrance of the rut. वासियसुयन्ध-सुगंधवासित smelling sweet. गुमु... .. सुयन्ध—(the elephant) which was smelling sweet on·

account of the fragrance of the rut which was covered by the humming bees. उद्धुव्वन्त=उद्धूयमान anything that is being shaken. धयमाला=ध्वजमाला the row or line of flags. चलचवल......धयमालं—(the elephant) the flags on whom were being shaken by the wind (वाउ) of the chowries in the form of his moving ears.

41. सामाणिय=सामानिक A class of gods having the splendour equal to that of Indra. अच्छरसुगीयमाणमाहप्पो= अप्सरस्+उद्गीयमान+माहात्म्य one whose greatness is sung by the celestial damsels (अच्छरस्). करयलजुयलं करीय सीसम्मि= करतलयुगलं शीर्षे कृत्वा Taking the pair of palms to the head; saluting. करिय is the regular form of the absolutive of कर to do; But the short इ in रि is lengthened for the sake of metre. थोऊण=स्तोतुं to praise; Absolutive is used for Infinitive. समाढत्त=समारब्ध began.

43. मोहन्धयारतिमिर=मोह+अन्धकार+तिमिर. The darkness of delusion Here is tautology. Both अंधःकार and तिमिर mean the same thing. सुत्त=सुप्त slept. सयलजीवलोयमिणं= सकलजीवलोकं एतत् all this human world. केवलकिरणदिवायर= केवल + किरण + दिवाकर. Sun (दिवाकर) having the rays of omniscience (केवलकिरण). तमेव=तदेव the same. उज्जोइय= उद्योतित Brightened.

44. संघट्ट=संघट्टित full of. The worldly life is compared to the ocean, the sorrow etc. to the waves and Mahāvīra to the boat and the human beings to the traders on sea. वीइ=वीचि wave. पोओ=पोतः boat; संतार= protection; crossing.

45 कंतार=forest. In this verse, the wordly life is compared to a forest, the separation and sorrow etc. to the trees, the human beings to the travellers who have lost their path and Mahāvīra to the leader of the caravan. कुपहपणट्ठ=कु+पथ+प्रनष्ट one who has lost the path. सत्थाह=सार्थवाह leader of the caravan.

46. परिसंखा=परिसंख्या counting. वाससहस्सकोडि=वर्षसहस्रकोटि thousands of crores of years.

47. सुर=god; निकाय=class.

48. चडयर=crowd; collection. नीहर=निर् + हृ to start.

49. उत्तिण्णो=उत्तीर्णः came down; descended. सामंत= feudatory prince; a king.

50. पुव्वविणिम्मियभाग=पूर्व+विनिर्मित+भाग the portion of which was already prepared. जोयणपरिवेढमंडलाभोय=योजनपरिवेढ+मंडल+आभोग the region having a circular part of one yojana. . पायारतिउण=प्राकार+त्रिगुण=त्रिगुणप्राकार threefold rampart (made of jewel, gold and silver) गोउर=गोपुर gate.

51. वक्खार=वखार, वक्षस्कार region; part. धयवडायसंजुत्त= ध्वज+पताका+संयुक्त possessed of flags and banners. नाडय= नाटक drama. नच्च=नृत् *to act or to be enacted.*

52 सोलस=षोडश sixteen. वावी=वापी well. पुण्ण=पूर्ण filled with.

53. छत्ताइछत्त=छत्र+अतिछत्र the top portion of the umbrella. सणाह=सनाथ possessed of; accompanied by. A Tīrthakara is supposed to be possessed of chowries, the halo of light etc. and sits under the Aśoka tree.

54. तत्तो=ततः so; then. मेलीण=मेलां group; मिलित or मेलित gathered by. कित्त=कृत् (कीर्त्) to describe; glorify.

55. परिसा=परिषद् assembly. बीए=द्वितीये in the second. सुरवहू=सुर+वधू wife of the god; goddess. सोहम=सौधर्म it is one of the heavens.

56. तइय=तृतीय third. अज्जा=आर्या a nun. गुणमहन्त= गुण+महत् great by virtue. जोइस=ज्योतिष a class of gods such as the sun and the moon.

57. वन्तर=व्यन्तर a class of gods such as spirits etc. भवणवासि a class of gods.

58. वन्तरभवणिंद=व्यंतर+भवण+इंद्र the lords of व्यंतर and भवणवासी gods. कप्पवासी=कल्पवासिन् gods residing in heavens.

59. पुव्वुत्तर=पूर्व+उत्तर north eastern.

61. हियजणण=हितजनन creating welfare, beneficeal. जलहरगंभीररवो=जलधर+गंभीर+रवः one whose voice (रव) is deep like that of the cloud (जलधर). Verses 62–94 contain the sermon preached by Mahāvīra.

62. दव्व=द्रव्य substance. दुविह=द्विविध two-fold. जीवाजीव=जीव+अजीव living and non-living beings.

63. अणोवमिय=अन्+उपमिक incomparable. अक्खय=अ+क्षय industructible. अयल=अचल unshakable. अणन्त=अन्+अन्त infinite. बाह=बाध conflict; contradiction.

64. त्रस=moving; mobile. थावर=स्थावर stationary; immobile. पज्जत्त=पर्याप्त the soul which has developed the food characteristics in the womb. अपज्जत्त=अपर्याप्त a soul which is not fully developed.

65. पुढवि=पृथ्वी earth. जल water. जलण-ज्वलन fire. मारुय=मारुत wind. वणस्सई=वनस्पति vegetables. These five are the divisions of immobile class of living beings having one sense-organ i. e. of touch. बेइन्दियाइ=द्वि+इंद्रिय+आदि Those that have two or more sense-organs. Such are the Trasas or mobile living beings. They again are two-fold i. e. सन्नि=संज्ञिन् that which has mind and इतर (i e. असंज्ञिन्), that which does not have mind.

66 The substance called अजीव has five subdivisions i. e. (1) पुद्गल matter, (2) धर्म the principle responsible for motion, (3) अधर्म the principle responsible for rest, (4) आकाश space and (5) काल time.

67. मिच्छत्त=मिथ्यात्व wrong faith. जोग=योग activity of mind, body and speech पच्चय=प्रत्यय the cause. The case termination is dropped. The crude form is used for the Inst. कसाय=कषाय passion. लेससहिअ=लेश्यासहित accompanied by लेश्या i. e. taints or colour of the soul.

68. सम्म=शर्म delight; peace. गुत्त=गुप्त protected. अज्जण=अर्ज् to acquire.

69. अट्ठविहभेय = अष्टविधभेद eight-fold division. ज्ञानावरणीय, दर्शनावरणीय, वेदनीय, मोहनीय, आयु, नाम, गोत्र and अंतराय are the eight divisions of Karma. बज्झ=बध्य to be bound.

71. निमिसपमाण=निमिष+प्रमाण of the measure of one moment.

72 दमण=दमन punishing; chastising. निब्भच्छणा= निर्भर्त्सना Remonstration अणुहव=अनु+भू (भव) to experience.

74. अप्पिड्डियदेव=अल्प+ऋद्धिक+देव a god possessing less glory (ऋद्धि). महिड्डिअ=महर्द्धिक one having great glory. चवणकाले=च्यवनकाले at the time of the fall (from heaven).

75. चाउरंगमग्ग=चतुरंगमार्ग having four-fold path; having four existences (i. e. of men, gods, animals and hell-beings). भट्ठो=भ्रष्ट fallen.

76. सबर=शबर a barbarian tribe. मन्दविभव (one) of little (मन्द) fortune (विभव).

77. वामण=वामन dwarf. बहिर=बधिर deaf. मूय=मूक dumb कुणि one having a withered or crooked arm. खुज्ज=कुब्ज hump-backed.

78 लोभमोहेण out of greed and delusion; out of delusion about greed.

79. कुधम्म=कुधर्म evil religions. हम्म=हर्म्य abode; infernal regions. भामिज्ज passive base of भ्रम् to wander.

80. करयलत्थ=करतल+स्थ standing (स्थ) in the palms. अमय=अमृत nectar.

81. उत्तमट्ठ=उत्तम+अर्थ salvation; the path of liberation.

82. वीसं=विंशति twenty. जिणकारणाइं the duties enjoined by the Jina. भाविउं=भावयित्वा having meditated upon. खोभणकर=क्षोभणकर capable of agitating. समज्ज=सम्+अर्ज to obtain.

83. विगिट्ठ=विकृष्ट excessive. थोवावसेससंसार=स्तोक+भव-शेष+संसार one whose wordly life remains only a little bit (स्तोक).

84. तवमुयारं=तपः उदारं great penance. कालगय=कालगत being dead. अणुत्तरविमान is a residence of gods. The gods there are called अहमिंद=अहमिंद्र.

85. हलहर=हलधर=बलदेव. चक्कहर=चक्रधर sovereign kings. सिज्झ=सिध् to be liberated.

86. समण=श्रमण ascetic. भज्ज=भंज् to run away.

87. पच्चक्खाण=प्रत्याख्यान the vow of abandoning sins. निवित्ति=निवृत्ति abstaining; aversion. सुविण=स्वप्न dream.

88. निव्वय=निर्व्रत without any vow. गिहारंभ=गृह+आरंभ household activity. विसयरसलोल=विषयरसलोल greedy of the sensual pleasure.

89. करिसणाई=कर्षण+आदि ploughing etc. वावार=व्यापार act; activity. विविहजन्तुसंबाध=विविध+जन्तु+संबाध that in which there is some injury to various beings. जन्ति=यान्ति (they) go.

90. कूड=कूट false. तुला weighing. माण=मान measuring. उवणम=उप+नम् to come to; to get.

91 उज्जुय=ऋजुक Straight-forward तणुयकसाय=तनुकषाय one who has little passions.

92 बालतव=बालतप ignorant or unwise penance.

93. करण sense-organ. जोअ=योग activity. निरवयक्ख=निरपेक्ष disinterested; indifferent. धुयकम्म=धुतकर्मा one who has shaken off Karma.

95. घोल=घूर्ण् to roll about; to wander. उत्तर=उद्+तॄ to cross. मोत्तुं=मुक्त्वा leaving; except. Infinitive is used for the absolutive. बोहित्थ (D) boat; ship.

96. गिम्ह=ग्रीष्म summer. दुक्खायवतिव्ववेयणुम्हविय=दुःख+आतप+तीव्रवेदना+उष्मायित (that) which is heated by severe pain of the heat in the form of misery. उल्हविय=(D) विध्मापित extinguished; cooled. जियलोय=जीवलोक human world. The world is said to be heated by i'

of misery in the summer of worldly life; and it is cooled by the cool clouds in the form of the words of the Jina.

97. सुणित्तु–श्रुत्वा, having heard. सम्मत्तलद्धबुद्धी=लब्धसम्यक्त्वबुद्धिः one whose mind is inclined to right faith.

98. कुसग्गनयर=कुश अग्नगर another name of the town of Rājagṛha.

99. दिवसवसाणे=दिवस + अवसाने at the end of the day. अत्थं समल्लीणो=अस्तं समालीन set. दिणयर=दिनकर the sun. मउल=मुकुलय् to close; to shut. विरह separation. चक्काय=चक्रवाक् a kind of bird which is separated from its mate after the sun-set. मिहुण=मिथुन a pair; a couple.

100. उच्छर=उद्+स्तृ to cover; to spread. मइल=मलिनय् or मलिनीकृ=to darken. दिसिवह=दिक्पथ=the surrounding region. कसिणवण्णो=कृष्णवर्णः the black or dark colour. चरिउज्जोय=चरित+उद्योत the light of conduct.

101. विच्छुरिअ=विच्छुरित, covered; filled; overspread. कुसुमपडोच्छइय=कुसुमपट+अवस्तृत, covered with a cloth (spread) with flowers. पल्लंक=पर्यंक sofa.

103. निणाय=निनाद sound. तूर=तूर्य drums. बन्दिसद्द=बन्दिशब्द the sound of the bard. थुव्वन्त=स्तूयमान being praised. थुव्व *is the passive base of* स्तु *to praise.*

104. चिन्तेऊण=चिन्तयितुम् to think. *Abs. used for Inf.* परिहाण=परिधान a garment or dress.

105. महं=महत् great. निहय=निहत killed.

106. विज्जासय=विद्याशत hundreds of sciences. पारंगय=पारंगत mastered fully; became proficient in. पार=end.

107. सुव्व=श्रूय *to be heard.* लोयसत्थ=लोकशास्त्र scripture current among the people. वसलोहियमंसाई=वशा+लोहित+मांस+आदि marrow of the flesh (वशा), blood (लोहित), and flesh etc. भक्खणपाण=भक्षण+पान, eating and *drinking.* कयाहार=कृत+आहार one who eats or maintains by.

108. किर=किल indeed. भाया=भ्राता brother. छम्मास=षण्मास six months. सेज्जा=शय्या bed. सुय=स्वप् to sleep.

109. पेल्ल=पीड् to trouble. इज्ज *is the termination for forming a passive base.* So पेल्लिज्ज to be troubled. पेल्ल=क्षिप् *to throw.* *गरुयपव्वय=गुरुकपर्वत great mountain.* तेल्लघड=तैलघट pitchers or pots of oil. In this verse, *Loc. is used for Inst.* पूरिज्ज=पूर्य to be filled.

110. पडुपडह=पटु+पटह *beautiful* (पटु) *drum* (पटह). संमुह=सन्मुख in front. वज्जन्त=वाद्यमान being sounded. उट्ठेइ=उत्तिष्ठति=gets up.

111. असण=अशन eating; hunger. कुंजर=elephant. महिस=महिष buffalo. गिल=गिल् to swallow.

112 उदरभरण filling of the belly. सुरमाणुस...बहुएसु *Loc. used for Inst.*

113. जिणिऊण=जित्वा having conquerred. नियलबद्ध=निगड+बद्ध bound in chains or fetters (नियल). लंकानयरी *Nom. used for Acc.*

114. जिणिऊण *Abs. for Inf.* सागरपेरन्त=सागर+पर्यन्त bounded by the ocean. समुद्धर=सम्+उत्+धृ to lift up; deliver; save; uphold.

115. वज्ज=वज्र the thunderbolt; the weapon of Indra. अमोह=अमोघ unfailing; unerring. पहरत्थं=प्रहार+अर्थम् for the sake (अर्थम्) of blowing, striking or hitting

(प्रहार). चिन्तिअ=चिन्तित thinking; thought. मसि soot; black powder; lamp-black.

116. साण=श्वन् dog. कई=कवि poet. मय=मृग deer.

117. अलिय=अलीक false. उववत्ति=उपपत्ति reasoning; argument. विरुद्ध contrary. पच्चय=प्रत्यय conviction; idea; notion. गुणेहि because of attributes or qualities. उववत्ति ......गुणेहिं because of notions which are contrary to reasoning.

118. जिणदरिसणुस्सुयमणो=जिनदर्शन+उत्सुकमनाः one with his mind eager for seeing Jina. गमणुच्छाहो=गमन+उत्साहः zealous for going.

119. The author compares his words to the light of the sun. The sun causes the lotuses (कमल) to bloom and the bees come out from them. (आलीसमस्त). The words come out of his mouth (कमल) and are arranged in lines (आलीसमस्त). The sun's light mounts or surcharges the wind of the tree (तरुपवण). The words of the poet are mounted on the boat (पवण) which will cross or save (तरु) (from the worldly life). The sun's light causes the flowers to release the smell; the words of the poet shed the dirt in men (पुरिसेसु).

CHAPTER III

1. अत्थाणिमंडवत्थो=standing (स्थ) in the assembly-room (आस्थानीमंडप). सामन्तमउडमोत्तियकिरणसमुज्जलियपायवीढ = सामन्तमुकुटमौक्तिककिरणसमुज्ज्वलितपादपीठः one whose foot-stool (पादपीठ) is brightened by the rays of the pearls in the crowns (मुकुट) of the feudatory kings.

2. परिहत्थ (D) skilful; clever. लक्खणपसत्थ = लक्षण+प्रशस्त good on account of the characteristics.

3. जोह=योध warrior. तुरय=तुरग horse. वच्च=व्रज् to go. अच्छ=आस् to sit.

4. सरयरवि=शरद्रवि the sun in the autumnal season.

5. ओयरिय=अवतार्य having got down. अंजलिमउल=अंजलिमुकुल bud-like (मुकुल) cavity of hands.

6. आसीसा=आशिष् blessing. पामूल=पादमूल the sole of the foot; देहकुसल=देहकुशल happiness of the body; health.

7. पत्थाव=प्रस्ताव opportunity; proper moment.

8. अहयं=अहम् I. उप्पाइय=उत्पादित created; obtained. कुसत्थवादी=कुशास्त्रवादी teacher of heretic (कु) doctrine (शास्त्र).

9. निसायर=निशाचर one moving about by night; fiend; an evil spirit. अइविरिओ=अतिवीर्य very strong. परिहूओ=परिभूतः defeated; conquerred. तिरिअ=तिर्यच् bird; beast; an irrationl or lower animal.

10 मओ=मृत died. छिद्द=छिद्र defect; weak point; foible; deceit. विवाइअ=व्यापादित killed.

11. चारगेह=चारगृह prison-house.

12 सव्वत्थ=सर्वत्र at all times; in all places. सेउ=सेतु bridge.

13 कुण=कृ to do पसाय=प्रसाद favour. तच्चत्थ=तथ्य+अर्थ fact. नास=नश् to destroy.

15. आमिस=आमिष flesh. कुकइ=कु+कवि bad poets. मइमूढ=मतिमूढ dull in intellect; foolish.

16. पीढवन्ध=पीठबन्ध a preface or introduction to a book. भावत्थ=भावार्थ significance. पत्थिव=पार्थिव king. छिन्नमूल baseless; uprooted.

17. खेत्तविभाग=क्षेत्र + विभाग division of the region. वण्णेहं seems to be used for वण्णिस्सं; I will describe. मइइमहापुरिस=महा + अतिमहा+पुरुष great and greater men.

18. आगास=आकाश space. अणाइ-अनादि beginningless. निहण=निधान construction; creation.

19 वेत्तासण=वेत्र + आसन a cane chair. झल्लरि=झल्लरी a kind of drum. मुयसंठाण=मुरजसंस्थान (anything) of the shape of a tabor, a musical instrument.

20. ताल a musical instrument. तीसु=त्रिषु by three. वलय circular encompassment of the earth. परिगय surrounded. The Universe is supposed to be encircled by the three layers of water, atmosphere and space. तिरियलोअ=तिर्यग्लोक the region of irrational and rational beings; the human world.

21. दप्पणायार=दर्पण+आकार of the shape of a mirror.

22. लवणसमुद्द=लवणसमुद्र name of the ocean surrounding the Jambudwipa. संपरिक्खित्त=संपरिक्षिप्त surrounded. पउमवरवेइया=पद्मवरवेदिका the platform on the posts of which lotuses are engraved.

23. नवनउइ=नव+नवति, ninty-nine. समुस्सिओ=समुच्छ्रित high. वित्थिण्ण=विस्तीर्ण broad. चउकाणणमंडिअ=चतुर्+कानन+मंडित, adorned by four forests. The four forests on the mountain Meru are भद्दसाल, नंदन, सोमनस and पंडग.

24. अहोगओ=अधोगत going or reaching down. वज्जपडल=वज्र+पटल layer of adamants अल्लीण=आलीन touching; entering चूलिया=चूलिका peak. सोहम्म=सौधर्म name of a heaven. फुस = स्पृश् to touch.

25. छच्चेव=षट् एव six only. वासहर=वर्षधर mountains (in the Jambudvipa). वास=residence; continent. चोद्दस= चतुर्दश fourteen नाभिगिरी=mountains in the centre.

26. वक्खारगिरी=particular mountains called वक्खार. चोत्तीस=चतुस्त्रिंशत्, thirty-four. रायहाणी=राजधानी capital town.

27. अट्ठय सट्ठीओ=अष्ट च षष्टिः sixty-eight. गुहा=cave.

28. कूड=कूट top of a mountain. दह=ह्रद pond; lake.

29. भोगभूमि=regions where the inhabitants are not required to work for maintenance.

31. अवरेण=अपरेण to the west of. ठिअ=स्थित situated. भरत and विदेह are the names of two continents.

32. एरवय name of a continent किन्नर a class of semi-divine beings.

33. अवट्ठिअ=अवस्थित unchanging.

35. उत्तरकुरु a part of a continent called महाविदेह. कप्परुक्ख=कल्पवृक्ष desire-yielding tree. पउर=प्रचुर full of. सुसमा=सुषमा a period of time when happiness alone prevails.

36. गाउय=गव्यूत a measure of length nearly equal to two miles or one Krośa. उच्चत्त=उच्चत्व height. चउरंस= चतुरस्र square. संठाण=संस्थान shape or form of the body. आउठिई=आयु:स्थिति duration of life. पल्ल=पल्य a big measure of time.

37. तुडियंग=तूर्यांग a desire-yielding tree supplying musical instruments. अंग cause. मय=मत thought; desire. भायण=भाजन pot. मल्ल=माल्य flowers.

39. आउम्मि थोवसेसे=आयुषि स्तोकशेषे when only little (स्तोक) period of life was remaining (शेष). मिहुण=मिथुन a pair. लायण्ण=लावण्य beauty.

43. साहुप्पयाण=साधुप्रदान gift or charity to monks.

47. पत्त=पात्र deserving (of charity).

48. कुलगर=कुलकर a Law-giver in the beginning of the eras.

51. सुइ=श्रुति learning. जाईसर=जाति+ईश्वर.

54. आसासिअ=आश्वासित encouraged; consoled. जहवत्त=यथावृत्त as happenned.

56 पियसम=पितृसम fatherlike.

57. भोगठिईणावास=भोगस्थित्योः आवास residence of pleasure and duration of life.

59. परियम्म=परिकर्मन् toilet; service. आणं करेन्ति=आज्ञां कुर्वन्ति (they) obeyed the order. इन्दवयणेण=इन्द्रवचनेन by the words of Indra

60. वद्धन्ति=वर्धापयन्ति congratulated.

61. महरिह=महार्ह costly; valuable. पच्छिम=पश्चिम latter. जाम=याम quarter of the night.

62 धय=ध्वज flag. रयणकूडग्गी=रत्नकूट+अग्नि fire (lustre) issuing from a heap of jewels. The dreams seen by Marudevi are ennumerated in this stanza.

63. रा=राज् shine; look beautiful.

64 कोउय=कौतुक the act of making an auspicious

mark on the forehead. हरिसियच्छी=हृष्टाक्षी (she) whose eyes were delighted.

67. पाड causal of पद् to cause to fall. पन्नरस=पंचदश fifteen.

68. हिरण्ण=हिरण्य silver. जयम्मि=जगति in the world. उवगज्जिअ=उपगर्जित called

71. पुण्णाणिलाहय=पुण्य+अनिल+आहत struck by meritorious wind चलियासण=चलित+आसन seats which were shaken.

72. संख=शंख conch. समंभन्त=ससंभ्रान्त confounded. सीहनाअ=सिंहनाद a noise resembling the roaring of a lion.

73 सव्विड्ढिसमुदय=सर्व+ऋद्धि+समुदय all pomp and glory; the collection of all pomp.

74. केसरि=केसरिन् a lion चउप्पयार=चतुष्प्रकार four-fold.

76 सेणाणिअ=सेनानीः leader of the army. मायाबाल artificial or false child. ठविय=स्थापयित्वा having placed.

77. पुलय=दृश् to see. तिप्प=तृप् to become satisfied.

78 समोत्थर=समव+स्तृ to cover.

79. नग mountain. फलिहामिला=स्फटिक+शिला crystal stone. पब्भार=प्राग्भार collection. विलोलिय=विलोल shaking; agitated. पलंब......वणमालो=having the long garlands of wood-flowers hanging.

80. निवह group. मऊह=मयूख ray. दल=petal. पल्लवकरग्ग=पल्लवकराग्र branch; twig. सिहर ...पज्जलिओ=शिखरकर+निवह+निर्गत+विविध+महामणि+मयूख+प्रज्वलित shining on account of the rays of the great and various jewels springing from (निर्गत) the peaks. दल......करग्गो=दल+रुचिर+विमल+कोमल+

पवण + उद्धुत + पत्त+कराग्र having petals shining, clean and tender and the twigs shaken by the wind.

81. वर......गीओ=वर + तरुण+तरुवर + उद्गत++कुसुमसुगन्ध + आढ्य+मधुकरी+गीतः having the song of bees full of the fragrance of flowers blossomed (उद्गत) on the best and blooming trees. उगालि=(D) a small stream of water; brooklet. घुल......जलनिवहो with the brooklets and streams of water flowing with a noise.

82. हरि horse. नउल=नकुल mongoose. वराह boar. स dog. चमर a kind of deer. सावय=श्वापद beast.

83. किंपुरिस and गरुड a class of semi-divine beings. भुंज=भुज् to enjoy. मम्मण=मन्मन whispering. तियस......सव्व-दिसो all the directions of which were filled with the sweet songs and whisperings of the divine damsels (त्रिदशवधू).

85. समुज्जलमणी=समुज्ज्वलमणी with the jewels bright. चन्दयंत=चंद्रकांत the Moon-stone, supposed to ooze away under the influence of the moon. मिन्निय (D) wet. उब्भास= उद्+भासय् to brighten.

87. भेरि a kettle-drum. मृदंग and पणव are kinds of drums मेहनिग्घोसं=मेघनिर्घोषम् like the rumbling of clouds.

88. तुम्बुरय a class of semi-divine beings. दिव्वंसुय= दिव्य + अंशुक divine cloth or garment. विहत्थ=विहस्त with the bands full of.

89. अप्फोडण=आस्फोटन slapping or clapping the arms. चलणवियम्भण=चरणविजृम्भन spreading of legs.

90. आयवत्त=आतपत्र umbrella. वाय=वादय् to sound.

91. सभावहावत्य = स + भाव + हाव with amorous and coquettish gesture (हाव and भाव); or सभा+वहन+अर्थम् in order to amuse (वह्) the assembly (सभा). सललियपय-निक्खेव = सललित+पद+निक्षेपम् placing the foot beautifully. कडक्खदिट्ठीवियारिल्ल=कटाक्ष+दृष्टि + विकारवत् full of excitement because of the side-glances (कटाक्ष).

92. रय=रजस् dust. धूसर dusty.

94. जयसद्......रावं=जयशब्द+मुखर+ मुख+रव+ स्तुति+ मंगल+ कलकल+आरावम्=with cry (आराव) and noise (कलकल) of the auspicious prayers and the noise from the mouths noisy with (मुखर) the words of victory.

95. पयय = प्रयत्न with effort; carefully.

96. चुण्ण=चूर्ण powder. उव्वट्=उद्+वृत् to anoint.

98. चूडामणि=crest-jewel. संताणयसेहर=संत्राणक+शेखर the best (शेखर) protection कडय=कटक bracelet (cf. mar. कडें).

99. कडिसुतय=कटिसूत्र waistband. पिणद्ध fastened. कडियडपट्ट=कटितटपट्ट cloth girt round the loins (कटितट).

101. मियंक=मृगांक moon. भवसायरसोसण=भवसागरशोषण drying (शोषण) of the ocean of wordly life. जयाहि=जय be victorious.

102. सब्भूय=सद्भूत real. तिक्खुत्त=त्रिकृत्व: thrice.

103. हरिणगवेसी=हरिनैगमेषिन् head of the foot-soldiers of Indra. आणेत्तु=आनीय=having brought. माउअंक=मातृ+अंक mother's lap.

104 पुलइय=पुलकित enraptured. मा to contain.

105. दिन्नचच्चिक=दत्तचर्चिक given besmearing; bes-

meared. कुंकुमबहुल=plenty of safforn. अईसय=अतिशय excellence.

106. कुन्दससिवण्ण=कुन्दशशिवर्ण of the colour of jasmine or of the moon; (white like these.) नामीण is the Genetive pl. but here it is used for Inst. sing.

107. अणुदियहं=अनुदिवसम् every day. सुरदारय=सुरदारक boys from heaven. कीलणय=क्रीडन play. कील=क्रीड् to play.

108 उक्किण्ण=उत्कीर्ण engraved.

109. धणु measure of four hands. पंचस=पंचाशत् fifty. संघयण=संहनन structure of the body. नारायवज्ज=वज्र-नाराच. It is one of the 6 builts of the body. A joint of bones, a bandage round it, and an adamantine peg between these two make up this frame.

110. वाहण carriage. उवणिज्ज passive base of उप+नी; to be given.

111. इक्खुरस=इक्षुरस juice of sugar-cane.

112 सिप्प=शिल्प art पयरण=प्रकरण matter. पासण्ड=पाषंड, a heretic.

113 दीहा=दीर्घा long.

114 पट्टण town. निवेस=निवेश a halting place. सिप्प=शिल्पकार artisan.

116. वइस=वैश्य trading class. वावार=व्यापार business; dealing.

117. पेसण=प्रेषण order; command, नियय्काल=नियत-कालं always; for a fixed period. सुद्द=शूद्र a low caste man.

118 जुग=युग a pair; couple. कयजुग=कृतयुग name of a particular era.

121. गोइअ (D.) the head of a village दाव=दर्शय् to show. रायनीई=राजनीति administration; politics.

122 अइच्छ=अति+क्रम् to pass. नील blue वास=वासस् garment.

123. कट्ठं=कष्टम् alas ah; विलम्ब to hang down; linger. उम्मत्तओ=उन्मत्तः mad.

125. विनडिओ=विनटितः ridiculed; troubled.

126. असासय=अ+शाश्वत uneternal; momentary. उज्जोय=उद्योग effort

127. उच्छेय = उच्छेद destruction. भिसन्त = भासमाण shining

128 वोच्छिण्ण=व्युच्छिन्न or अवच्छिन्न cut off; stopped.

129. पुणरुत्तं=पुनरुक्तम् again and again.

130. निक्खमण=निष्क्रमण going out (of household life); becoming an ascetic. कारण cause; occasion.

132 सुरसमाहियखन्ध = सुरस्कन्धसमाहृत which was held on shoulders by the gods. सिविया=शिबिका palanquin.

134 वउल=बकुल a kind of tree. तिलय=तिलक, चंपक, अशोक, पुन्नाग, and नाग were the trees with which the garden वसन्ततिलक was filled. पवर=प्रवर excellent.

135. सयण=स्वजन relative. परियण=परिजन servants. आपुच्छ=आ+प्रच्छ् (पृच्छ्) to bid farewell.

136. नमुक्कार=नमस्कार salutation. पंचमुट्ठिय लोय=पंचमुष्टिकः लुंचः plucking of the hair (लुंचः) in five handfuls.

137. वज्जाउह=वज्रायुध one who has thunder-bolt as his weapon i. e. Indra. पडलय=पटलक box.

138. महिम = महिमन् glory; festival.

139 गहिउववास=गृहीत+उपवासः one who has taken (the vow of) fast. वसुहा=वसुधा the earth. संवच्छर=संवत्सर year.

140. अपरिसेस=अपरिशेष without remainder; all.

141. तण्हा=तृष्णा thirst. बुहा=बुभुक्षा hunger. किलन्त= क्लान्त troubled; overcome. गारव=गौरव pride.

142. अंबरतल sky; घुट्ठ=घुष्ट proclaimed; sounded.

143. वक्कल=वल्कल bark. चीवर rag कुसपत्त=कुशपत्र blade of grass. नियंसण=निवसन dress.

144. णमिविणमि the two grandsons of ऋषभ by name नमि and विनमि पायब्भासे=पाद+अभ्यासे near the feet.

145. सम्मुह=संमुख inclined; with the faces turned.

146. जुवाण=युवन् young. पंकयदलच्छे=पंकज+दलाक्षौ the two with the eyes like the petals of a lotus.

147. लट्ठि=यष्टि stick. (cf. Mar. लाठी).

151. उव्विद्ध=उद्विद्ध high. पणवीसा=पंचविंशति twenty-five. उव्वेह=उद्वेध depth.

155. सिहरपट्ठं=शिखरपृष्ठ the surface on the top

156. चारणसमण=चारणश्रमण an ascetic who is capable of moving in the sky due to the power obtained by penances. सज्झायज्झाणनिरय+=स्वाध्याय+ध्यान+निरत engrossed in (निरत) religious study (स्वाध्याय) and meditation.

157. मणिरयण......पंतीओ=मणिरत्नकांचनउज्ज्वलज्वलद्गृहनिवह-पंक्तिः, with the line of many houses shining brightly by the jewels, jems and gold.

158. गाइ=गौ cow. घअ=घृत ghee. पज्झरिअ=प्रक्षरित flowing with.

159. उण्ह=उष्ण heat. सीय=शीत cold. उवघाय=उपघात accident.

160. रवि......वयणाओ=रविकिरण+कोमल+आहत+विकसित+वर+कमल+सदृश+वदनाः, (the ladies) with the faces like the excellent lotuses bloomed (विकसित) being gently hit (कोमलाहत) by the rays of the sun.

162. संपउत्त=संप्रयुक्त possessed of.

CHAPTER IV.

1. झाण=ध्यान meditation. मोत्तूण=मुक्त्वा having abandoned. दाणधम्मट्ठे=दानधर्मार्थं for the sake of charity and religion. विहरेऊण=ऊण *is the termination of the absolutive. But here it is used for the Infinitive.* So विहरेऊण पवत्तो=विहर्तुम् प्रवृत्तः began to wander. नगरागरमंडिय=नगर+आकर+मंडित adorned by groups of towns. वसुहा=वसुधा earth.

2. पउम=पद्म. Name of a continent. संचरन्तो=संचरन् wandering. अन्त *is the termination for forming the present participle.* संपत्तो=संप्राप्त reached. गुणसय=गुणशत hundreds of virtues. निलअ=निलय abode. सेयंस=श्रेयांस name of a king.

3. *मज्झण्हदेसयाले=मध्याह्नदेशकाले. At the time of mid-*day. The use of the word देश is superfluous गोयरचरिया=गोचरचर्या=*process of* begging food. The monk is not to make any distinction between rich and poor houses

in getting his food like the cow seeking the grass on the pasture-ground. So, the ascetic's begging is called गोचर्या or गोचरचर्या. घरपन्ती=गृहपंक्ति line of houses. भमन्तो=भ्रमन् wandering; visiting.

4. व्व=इव like. तेएण=तेजसा by lustre; in point of lustre. *In Prākṛta, there are no words with consonants at the end. Such words in Sanskrit when transformed into Prākṛta, are made to end in vowels, according to some rules.* लंबियकरग्गजुयलो=लंबित+कर+अग्र+युगल one whose fingers of both the hands were hanging down.

5. वरहारमउडकुंडलमणिमोत्तियपट्टचामराईणि=वर +हार +मुकुट+ कुंडल +मणि+मौक्तिक+पट्ट+च मरादीनि excellent necklaces, coronets, earrings, jewels, pearls, garments, chowries and other things. उवणेइ 3rd pers. sing. of उप+नी to take, to carry. जणवओ=जनपद country; people in the country.

6. गयतुरंगमरहवररयणाइयमंडणाडोव = गज + तुरंगम + रथवर + रत्न + आदिक + मंडण + आटोप expanse of excellent (वर) elephants, horses, chariots and jewels. ठव=स्थाप् to keep; to place. चलणपणामं काऊणं = चरणप्रणामं कृत्वा having saluted the feet.

7. सव्वंगसुंदरा = सर्वांग+सुंदरा (any female) beautiful in all the limbs. पुण्णचंदवयणा = पूर्णचंद्रवदना (any female) who has a face like a full moon. सोममणा सौम्यमनसः (men) with calm mind. भिक्खासण्णा=भिक्षासंज्ञा sign of the begging; अयाणन्त=अ + जानन् not knowing.

8. नेच्छइ=न+इच्छति does not wish. विगयमोहो=विगतमोहः one whose delusion is gone. लंबन्तजडाभारो=लंबत+जटा+भारः

one whose tresses of hair are hanging long. नरवइभवण=नरपति+भवन house of the king; palace.

9. पासायतलत्थो=प्रासाद+तल+स्थः standing on the terrace of the palace राया=राजा king जिणवर excellent. एन्त=आयन्त coming. संभरिय=संस्मृत्य having remembered. य *or* इय *also is the termination of the absolutive.*

10. काऊण=कृत्वा having done. तिक्खुत्तो=त्रि+कृत्वः thrice. समग्ग=समग्र all; whole; full of; i.e. along with. चलणेसु पडिओ=चरणेषु पतितः fell at the feet. हरिसवसुब्भिन्नरोमंचो=हर्षवश+उद्भिन्न+रोमांच: one whose ends of hair (रोमांच) were made to rise due to (वश) joy; one who was horripilated with joy.

11 रयणभायणत्थं अग्घं दाऊण=रत्नभाजनस्थं अर्घ्यं दत्वा having given the offerings (अर्घ्य) contained in (स्थ) the pot of jewel. सव्वभावेण=सर्वभावेन with all devotion. जुयल=युगल pair. विमलेण भावेण with pure devotion.

12 संमज्जिओवलित्त=संमार्जित+उपलिप्त swept or cleaned and besmeared. उद्देस=उद्देश region; place. परमसद्धा=परम+श्रद्धा great devotion or faith. नरवरिंदो=नरवर+इंद्र, best king. इक्खुरस=इक्षु+रस the juice of sugar-cane.

13. वाइउं पयत्तो=वातुं प्रवृत्तः began to blow. उं *is the termination of the Infinitive and in the case of certain roots,* इ *is prefixed to this.* वाअ=वात wind. सुहसीयल सुख+शीतल happy and cool. सुरहिगन्धो=सुरभि+गन्ध fragrant smell. रयणवुट्ठी=रत्न+वृष्टि shower of jewels समं=सम with; along with. नहयलाओ=नभस्तलात् from the sky.

14. घुट्ठ=घुष्ट proclaimed aloud. दुंदुहिघणगुरुगहीरसद्दाल=दुंदुभि+घन+गुरु+गंभीर+शब्दमत् possessing deep, great and

serene sound of the drums. परमब्भुदय=परम+अभ्युदय great prosperity. वरकल्लाण=वर+कल्याण excellent or extreme welfare.

15. अमर god. भण=भण् to speak; say. साहु त्ति=साधु इति well; good. तुमे=त्वं, you. धम्मरह=धर्मरथ the chariot of religion. महाजस=महयशः one of great fame. बीय=द्वितीय second. चक्क=चक्र wheel. समुद्धरिय=समुद्धृतं raised up.

16. पवत्तण=प्रवर्तन beginning. दाणवन्तचरिया the conduct of the charitable. सयडामुह name of the garden. पसत्थज्झाण=प्रशस्त+ध्यान auspicious meditation.

17. झायन्तस्स=ध्यायतः of one who meditates. घाइक्खअ =घाति+क्षय destruction of the Ghāti Karmas. Ghāti Karmas are those that destroy the qualities of the soul i. e. those which obscure knowledge, faith and those which delude and obstruct. केवलनाण = केवलज्ञान perfect knowledge; omniscience; knowledge which reveals everything. समुप्पन्न+समुत्पन्न arose; was obtained. लोगालोगपगास=लोक+अलोक+प्रकाश that which can brighten the Loka and Aloka. Loka is the world or universe. According to Jain Cosmography, "its shape is like a man akimboo, with the legs apart. It is trisected into three parts namely Adho Loka (Lower), Madhya Loka (middle), and Ūrdhva Loka (Upper). The region lying between waist and the feet manifests Adho Loka which contains seven hells. The navel represents Madhya Loka. It contains islands and seas and is inhabited by men and animals. The space

above the navel symbolizes Ūrdhva Loka. In it, the portion below the neck stands for twelve Deva Lokas. The neck indicates nine Graiyeyakas The facial part shows the five Anuttara Vimānas and the head suggests Siddha Shilā" Aloka is the space beyond the Universe.

18. उप्पज्जइ=उत्पद्यते is created. आसण=आसन seat. तहेव= तथा एव similarly; also. भामंडल the halo round the central part of the head of a Tīrthakara.

19. कप्पद्दुम=कल्पद्रुम a holy tree of that name. दिव्व=दिव्य divine. घोस=घोष noise; sound. पुप्फवरिस=पुष्पवर्ष shower of flowers सव्वाइसय=सर्व+अतिशय all excellences. जिणवरइड्ढि=जिनवर+ऋद्धि=*the prosperity of the best Jina.* समणुपत्त=समनुप्राप्त obtained.

20. नाऊण=ज्ञात्वा having known. उवविट्ठ=उपविष्ट sat. सन्निवेस place.

21. गणहर=गणधर principal disciple of the Tīrthakara. अणन्त संसार endless *transmigration of wordly life.* परिहिण्ड to wander. अणाह=अनाथ helpless, masterless. उत्तार= a plaee where water may be crossed on foot; ford. परिकहेहि (you) tell. हि *is the termination of the Imp. 2nd pers. singular.*

22 साह=कथ् to tell. मज्झयारे=मध्यकारे-मध्ये in the midst of.

23. पंच महव्वयाइं=पंच महाव्रतानि the five great vows. They are:—(1) Avoidance of all injury to living beings, (2) avoidance of false speech; (3) avoidance of

stealing; (4) avoidance of non-celibacy, and (5) avoidance of all property or possessions. The monk is to observe these vows completely. So in his case, the vows are called महाव्रत or great vows. These same vows when observed by a house-holder are called अणुव्रत. समिईओ पंच=समितयः पंच the five Samities; ways of carefulness. They are:—carefulness in (1) walking or movement, (2) in speech, (3) in eating; (4) in handling the things and (5) in answering the calls of nature. तिण्णि गुत्तीओ=त्रयः गुप्तयः the three ways of control. They are the control over (1) mind, (2) body and (3) speech. समणधम्म=श्रमणधर्म the religion of an ascetic. The ascetic is required to observe the 5 great vows, the 5 Samities and the 3 Guptis. बहुभेअ=बहुभेद of many division or varieties; manifold.

24. पंचाणुव्वयजुत्तो=पंच+अणुव्रतयुक्त possessed of the five अणुव्रत. सत्तहिं सिक्खावएहिं परिकिण्णो=सप्तभिः शिक्षाव्रतैः परिकीर्णः spread over the seven शिक्षाव्रत or disciplinary vows. They are:—" (1) दिग्व्रत. It is the determination of not travelling in a certain direction (2) अनर्थदण्डव्रत. It is the refraining from any activity likely to cause unnecessary injury to others. (3) भोगोपभोगपरिमाणव्रत. It is the vow of putting restrictions on the choice of the objects of enjoyment such as food, drink, houses and clothes etc. (4) देशावकाशिकव्रत. It is the restriction of one's activities with reference to distances in particular directions. (5) सामायिक. It is the refraining from

the commission of sin by engaging oneself in meditation for certain fixed periods every day (6) प्रोषधोपवासव्रत. It is the observing of fasts on all the holy days of the month such as the 8th, 14th, full-moon day and new-moon day. (7) अतिथिसंविभाग or वैयावृत्य. It is the service of the monk, nun, layman or laywoman by offering them food and such other things. Sometimes, the first 3 of these seven, are called गुणव्रतs. Thus, the ideal householder who has to observe the 5 अणुव्रतs (Lesser vows) and the 7 शिक्षाव्रतs or the disciplinary vows reaches the 10th of the 11 stages सावय=श्रावक layman; householder. उद्दिट्ठविरय=उद्दिष्टविरत one who abstains from food and water specially *meant for him. There are 11 stages of the householder.* In the 10th stage, the householder is not to take any food or water meant for him.

25. लहइ=लभ् to get. दुक्खसहस्सावास=दुःख+सहस्र+आवास residence or abode of thousands of miseries. पाव=प्र+आप् to obtain नरय=नरक hell अहम्म=अधर्म irreligion.

26. मेह=मेघ cloud. बीयवज्जिय=बीजवर्जित, devoid or without the seed सस्स=सस्य corn. विरहिय=विरहित without.

27. जइ वि=यदि अपि even if. अन्नाणिय=अज्ञानिन् one without knowledge; ignorant. पयत्तेणं=प्रयत्नेन with effort. तह वि=तथा अपि=still. किंकरदेव=देवकिंकर servant of the god. *In Prākrta, very often, the position of the members of the compound is transposed.* हव=भू to be. चइय=च्युत= fallen तिरिय=तिर्यक् a sub-human being; animal.

28. भवसहस्सपउर=भवसहस्रप्रचुर abounding in thousands of births. अणुहव=अनुभू to enjoy. अनन्तकाल infinite time. परिभम=परि+भ्रम् to wander.

29. निव्वुय=निर्वृत free; happy. कप्पालयाहिवत्तं=कल्प+आलय+आधिपत्य mastery or lordship of the residences of heaven. अवरे=अपरे others. दढधम्म=दृढधर्म one of firm faith or religion.

30. निग्गन्थ=निर्ग्रंथ bondless ascetics. थुइ=स्तुति praise. पउंज=प्र+युज् to make use of. फलगुणेण by virtue of fruit; on account of. कुगइपह=कु+गति+पंथा path of the bad existence. पवज्ज=प्र+व्रज् to go.

31. सोऊण=श्रुत्वा having heard. धम्मवयण=धर्मवचन the religious words; the preaching of religion. कहिय=कथित told; preached नरामरसमूह=नर+अमर+समूह groups of men and gods. सम्मत्तलद्धबुद्धि=सम्यक्त्व+लब्ध+बुद्धि one whose mind has obtained right faith. संवेगपरायण one full of or engrossed in aversion to worldly life. मुइय=मुदित pleased.

32. समणसीह=श्रमणसिंह lion among the ascetics; best ascetic. words like सिंह, वृषभ and वर when placed at the end of a compound mean best or excellant among the class. ववगयपरिग्गहारम्भ=व्यपगत+परिग्रह+आरंभ one whose possession and activity are gone; one who is without these

33. कहावसाणे=कथा+अवसाने at the end of the story or preaching. सहिय=सहित with; along with.

34. सग्गसंनिह=स्वर्ग+संनिभ like the heaven. समन्ता=समन्तात् all around. जोयणसयं=योजनशत hundred yojanas. विवज्जिय=विवर्जित free from; devoid of. रम्म=रम्य charming.

35. उसहसेणपमुहा=वृषभसेनप्रमुखाः those among whom वृषभसेन was prominent. चउरासीयं=चतुरशीति eighty-four. तावइय=तावत् that much.

36. चक्कहरत्त=चक्रधरत्व the position of a soveriegn king. संपत्त=संप्राप्त was obtained. भरहराइणा=भरतराज्ञा by the king भरत. सयल=सकल all; whole; हयगयजुवइसमग्ग=हयगजयुवतिसमग्र full of or possessing horses, elephants and women चउद्दसरयणाहिव=चतुर्दश+रत्न+अधिप Lord of the fourteen *gems. A sovereign king is supposed to possess* the fourteen gems by the help of which he conquers the whole of the Bharata country. They are:—
(1) सेनापति *commander*, (2) गाथापति *householder*, (3) वार्धिक, (4) पुरोहित priest, (5) स्त्री woman, (6) अश्व horse, (7) गज elephant, (8) चक्र wheel or disc, (9) छत्र umbrella, (10) चर्म, (11) दंड staff, (12) असि sword, (13) मणि jewel and (14) कागणि.

37. पुत्तसयं चन्दसूरसरिसाणं=पुत्रशतं चन्द्रसूर्यसदृशाणां hundred sons who were like the moon and the sun. समणत्त=श्रमणत्व the life or order of an ascetic. पडिवन्न=प्रतिपन्न accepted. सए देहे=स्वये देहे about one's own body. निरवयक्ख=निरपेक्ष disinterested.

38. तक्खसिला=तक्षशिला the name of a town. बाहुबली the name of ऋषभ's son. निच्चपडिकूल=नित्यप्रतिकूल always inimical; hostile. सया=सदा always. आणापणाम=आज्ञाप्रणाम salutation or obedience of the order.

39. रुट्ठ=रुष्ट angry. उवरि=उपरि against. साहण=साधन army. तुरियचवल=त्वरितचपल soon and quick विणिग्गअ=विनिर्गत went; started. बल army.

28. भवसहस्सपउर=भवसहस्रप्रचुर abounding in thousands of births. अणुहव=अणुभू to enjoy. अणन्तकाल infinite time. परिभम=परि+भ्रम् to wander.

29. निव्वुय=निर्वृत free; happy. कप्पालयाहिवत्तं=कल्प+आलय+आधिपत्य mastery or lordship of the residences of heaven. अवरे=अपरे others. दढधम्म=दृढधर्म one of firm faith or religion.

30. निग्गन्थ=निर्ग्रंथ bondless ascetics. थुइ=स्तुति praise. पउंज=प्र+युज् to make use of. फलगुणेण by virtue of fruit; on account of. कुगइपह=कु+गति+पंथा path of the bad existence. पवज=प्र+व्रज् to go.

31. सोऊण=श्रुत्वा having heard. धम्मवयण=धर्मवचन the religious words; the preaching of religion. कहिय=कथित told; preached नरामरसमूह=नर+अमर+समूह groups of men and gods. सम्मत्तलद्धबुद्धि=सम्यक्त्व+लब्ध+बुद्धि one whose mind has obtained right faith. संवेगपरायण one full of or engrossed in aversion to worldly life. मुइय=मुदित pleased.

32. समणसीह=श्रमणसिंह lion among the ascetics; best ascetic. words like सिंह, वृषभ and वर when placed at the end of a compound mean best or excellant among the class. ववगयपरिग्गहारम्भ=व्यपगत+परिग्रह+आरंभ one whose possession and activity are gone; one who is without these.

33. कहावसाणे=कथा+अवसाने at the end of the story or preaching. सहिय=सहित with; along with.

34. सग्गसंनिह=स्वर्ग+सन्निभ like the heaven. समन्ता=समन्तात् all around. जोयणसयं=योजनशत hundred yojanas. विवज्जिय=विवर्जित free from; devoid of. रम्म=रम्य charming.

35. उवइसेणपमुहा=वृषभसेनप्रमुखाः those among whom वृषभसेन was prominent चउरासीयं=चतुरशीति eighty-four. तावइयं=तावत् that much.

36. चक्कहरत्त=चक्रधरत्व the position of a soveriegn king. संपत्त=संप्राप्त was obtained. भरहराइणा=भरतराज्ञा by the king भरत. सयल=सकल all; whole; हयगयजुवइसमग्ग=हयगजयुवतिसमग्र full of or possessing horses, elephants and women चउद्दसरयणाहिव=चतुर्दश+रत्न+अधिप Lord of the fourteen gems. A sovereign king is supposed to possess the fourteen gems by the help of which he conquers the whole of the Bharata country. They are:—(1) सेनापति commander, (2) गाथापति householder, (3) वार्धिक, (4) पुरोहित priest, (5) स्त्री woman, (6) अश्व horse, (7) गज elephant, (8) चक्र wheel or disc, (9) छत्र umbrella, (10) चर्म, (11) दंड staff, (12) असि sword, (13) मणि jewel and (14) कागणि.

37. पुत्तसयं चन्दसुरसरिसाणं=पुत्रशतं चन्द्रसूर्यसदृशानां hundred sons who were like the moon and the sun. समणत्त=श्रमणत्व the life or order of an ascetic. पडिवन्न=प्रतिपन्न accepted. सए देहे=स्वये देहे about one's own body. निरवयक्ख=निरपेक्ष disinterested.

38. तक्खसिला=तक्षशिला the name of a town. बाहुबली the name of ऋषभ's son. निच्चपडिकूल=नित्यप्रतिकूल always inimical; hostile. सया=सदा always. आणापणाम=आज्ञाप्रणाम salutation or obedience of the order.

39. रुट्ठ=रुष्ट angry. उवरि=उपरि against. साहण=साधन army. तुरियचवल=त्वरितचपल soon and quick विणिग्गअ=विनिर्गत went; started. बल army.

40. जयसद्दुग्घुट्ठकलयलारावं=जयशब्द+उद्घुष्ट+कलकल+आराव with the noise of the words of victory that were proclaimed. जुज्झस्स कारणत्थं=युद्धस्य कारणार्थम् for the sake of battle. सन्नद्ध armoured. तक्खणं=तत्क्षणं immediately.

41. सोउं=उं is the termination of the Infinitive. But here it is used for the absolutive. i. e. having heard. भडचडयर=भटचटकर group of servants. चडयर is a Deśi word. विणिग्गओ=विनिर्यात went out.

42. बलदप्पगव्विय=बलदर्पगर्वित puffed up with the pride of strength or army. रसन्ततूर=रसन्ततूर्य with the drums sounding. आभिड (D) began. परमरण great fight. नच्चन्तकबन्धपेच्छणयं=नृत्यन्तकबन्ध+प्रेक्षणकं (प्रेक्षणीय) fit to be seen on account of the headless trunks that were dancing.

43. किं वहेण=किं वधेन what is the use of killing? दोण्हं=द्वयोः of both. दिट्ठिमुट्ठि=दृष्टिमुष्टि eyes and fist. समाढत्त began.

44 भग्ग=भग्न broken. चक्खुपसर=चक्षुःप्रसरः the range of sight निज्जिअ=निर्जित defeated; conquered.

45. लग्ग=लग्न attached; stuck. चलचलण......विच्छोह=चलत्पीनप्रेरणकरतलपरिहस्तविक्षोभ one whose hands are full of agitation due to the moving and thick impelling. परिहत्थ full; complete. चलवलण moving पीणपेल्लणं=पीनप्रेरण thick impelling or urging.

46. अवहुत्त= (D) अभिमुखम् in front; facing one another. अद्धन्ति=अर्धान्त half stretched. चेंत=चेत्त्र a rope. बन्धण bond; tie. अवहत्थ=अपहस्त the hand placed on the

neck to drive out a person. उव्वत्तकरण=उद्वृत्तकरण raising. भमज्जमाण=अभज्यमान unbroken; unvanquished.

47. निहअ=निहत defeated भुयविक्कम=भुजविक्रम valour of the arms; बाहुबलि name of his brother. (This seems to be more probable from the use of the pronoun तस्स in the second line). मुय=मुच् to leave; to release. चक्करयण=चक्ररत्न one of the 14 gems of a sovereign king. वहत्थं=वधार्थम् for killing. परमरुट्ठ=परम+रुष्ट very much angry.

48. विणिवायण=विनिपातन killing; destroying; striking. असमत्थ = असमर्थ unable. गन्तूण = गत्वा having gone. सुदरिसण=सुदर्शन the wheel. पडिनियत्त=प्रतिनिवृत्त returned. जंप=जल्प् to speak, say. लोभिल्ल=लोभवत् one possessing greed; greedy. इल्ल is a possessive termination corresponding to Sanskrit वत् or मत् कसायवसग=कषायवशग one who is under the control or influence of passion (कषाय) एक्केक्कमविरोह= एकैक विरोध: hostility to one another. अ is added between the two words without any meaning.

50. छारस्स कए=छारस्य कृते for the lake of ashes. नास= नस् to destroy. चन्दण sandle wood. मोत्तिय=मौक्तिक pearl. दोरत्थे=दोरार्थम् for the sake of the string or thread. मूढ infatuated. देविड्ढि=देव+ऋद्धि the splendour of the gods.

51. मोत्तुं=मुक्त्वा having left. एण्हिं=इदानीम् now. परिसह-भड=परिषहभट warriors in the form of hardships. ठिअ= स्थित steady; established. उत्तमट्ठ=उत्तम+अर्थ best thing i.e. liberation.

52. लोय=लोच plucking of the hair by hand. वोसरिय=व्युत्सृष्ट abandoned. समियपाव=शमितपाप one who has destroyed the sin.

53. महुरवयण=मधुरवचन sweet words. मा गेण्हसु=मा गृहाण do not take. सु is the termination of the Imp. 2nd person sing. मा used with the Imp. has the sense of the prohibitive. पव्वज्जा=प्रव्रज्या order of the ascetic; renunciation. भुंज=भुज् to enjoy.

54. संवच्छरपडिमत्थ=संवत्सरप्रतिमस्थ one who practises penance in a standing position for one year.

55. उप्पाडिय=उत्पाद्य having created. केवल omniscience; complete knowledge. निट्ठवियअट्ठकम्म=निष्ठापित-अष्टकर्म one who has destroyed the 8 Karmas. They are:- (1) ज्ञानावरणीय i. e. that which comes in the way of knowledge, (2) दर्शनावरणीय, (3) वेदनीय, (4) मोहनीय, (5) आयु, (6) नाम, (7) गोत्र, and (8) अंतराय.

56 एगच्छत्तं=एकछत्रम् having one umbrella; under the sovereignty of one king. भोगसमिद्ध=भोगसमृद्ध rich in enjoyment.

57. सम equal or like. गिहवइ=गृहपति layman; householder. धणय = धनद the Lord of wealth; the treasurer of the gods.

58. चउसट्ठि=चतुःषष्टि sixty-four. जुवई=युवति woman. राईणं=राज्ञां of kings. बद्धमउड=बद्धमुकुट one who has fastened coronet (on his head.)

59. मत्तवरवारण intoxicated (मत्त) and excellent (वर) elephant (वारण). तावइया=तावती that much. परिसंखा=परिसंख्या

number. Nom. for Acc. धयछत्तचिन्ध=ध्वजछत्रचिन्ह one which has the sign of banner and umbrellas.

60. अट्ठारस=अष्टादश eighteen. कोडी=कोटी crore. तुरय=तुरग horse. पवरवेगदच्छ=प्रवरवेग+दक्ष of great speed and skilful. किंकरनरनारी male and female servants.

61. नवनिहिओ=नवनिधयः nine stores. अणेगभण्डपरिपुण्ण= अनेक + भाण्ड + परिपूर्ण filled in many pots. जलथलरयणावास= जलस्थलरत्न + आवास places of jewels in water and on earth.

62. रज्जविभूइ = राज्य + विभूति splendour of the kingdom.

93. जीहा=जिह्वा tongue. वित्थिण्ण=विस्तीर्ण extensive. तर=शक् to be able.

64 मगहाहिव=मगध+अधिप king of the Magadha country; the king Shrenika to whom the story was told. गणहरवसह=गणधरवृषभ best Ganadhara.

65 वण्ण=वर्ण caste. तिण्हं=त्रयाणां of the three. सुया= श्रुता is heard. अपरिसेसा=अपरिशेषा without any remnant; in full. एत्तो=अतः now; hence सुत्तकण्ठ=सूत्रकण्ठ one who has the thread on the neck It is used here for Brāhmin.

66. मुणि ascetic. गव्वं वह=गर्वं वह् to be proud. धम्म- निमित्तम्मि काऊण=धर्मनिमित्तं कृत्वा under the pretext of religion.

67. भणियमेत्ते=भणितमात्रे as soon as it was said. भूयत्थ=भूतार्थ fact: माहणुप्पत्ति=ब्राह्मण+उत्पत्ति the origin of the Brāhmins

68 नाभिनंदण the son of नाभि i.e. the prophet ऋषभ. नाभि was the name of his father. एगन्त=एकान्त a lonely place. सुसंघ a good group of monks etc.

69. पणउत्तमंगमग्ग=प्रणत+उत्तमांग+मार्ग with the path of the best part of the body bent down; with the head bent down. पामूले करिय=पादमूले कृत्वा taking (the hands) to the root of the feet In the word पामू॰ one syllable is dropped. राउल and देउल are other words like that. वयणमिणं=वचनं इदम् this speech; these words. निसामेह= निशमयत listen. ह is the Imp. 2nd pers. pl. termination.

70. अणुग्गहत्थं=अनुग्रह+अर्थम् thing or act of favour. परिसुद्द=परिशुद्ध pure. फासुयाहार=प्राशुक+आहार faultless food.

71. कप्प=कल्प् to be worthy or proper. संजय=संयत (p. p. p. of सम्+यम् to control) self-controlled. कीयगडुद्देसनिप्फण्ण=क्रीतक+उद्देश+निष्पन्न (any food) that is obtained by buying (क्रीत) or that is specially prepared for the monk. The Jain monks are not allowed to take food which is bought for them or which is specially meant for them. They are to take food cooked by the householder for his own sake, provided it is acceptable in other respects.

72. सुणित्तु=श्रुत्वा having heard. त्तु or इत्तु is a termination of the absolutive. तग्गयमणेण=तद्गतमनेन on account of the mind going there (to a particular thing); with the mind concentrated on a certain thing. उग्ग=उग्र austere; severe. तवोविहाण=तपोविधान practice of penance. चर=चर् to do; to perform

73. महरिसि=महर्षि great sage. मग्गिया वि पुणरुत्तं=मार्गित; अपि पुनरुक्तं though asked again and again; फुडं=स्फुटम् clearly.

74. उवउत्त=उपयुक्त attentive; careful; cautious. भुंजावेमि causal 1st pers sing. of भुज् to dine. आवे is the termination to be applied to the root for forming the causal base. बहुसो=बहुशः often.

75. सद्दाविय=शब्दापित was called. सागारचरित्तधारिणो=सागारचरित्रधारिनः those that followed (possessed) the conduct of house-holders; householders. मिच्छत्ताई=मिथ्यात्व+आदि wrong faith and other things तइया=तदा then; at that time.

76. रिय=ऋ to go दट्ठु=दृष्ट्वा having seen. जववीहिंयंकुर=यव+व्रीहि+अंकुर the sprouts of barley and rice (व्रीहि). पुरओ=पुरतः in front कागणि रयण=कागणि रत्न one of the fourteen jewels of a sovereign having six facets, eight angles and twelve sides. By this, he draws circles to produce light in the dark caves. The sovereign king Bharata by the help of this कागणि jewel, marked the men come to his house with threads on their necks in order to distinguish them.

77. अन्नपाणदाणासण giving (दाण) of food, drink and seats संपूइय=संपूजित worshipped. अइतुंग=अतितुंग very high; excessive; कयत्थऽम्हे=कृतार्थाः वयम् blessed are we.

78 मइसायर=मतिसागर it was the name of the minister of the sovereign king Bharata. सहाए मज्झम्मि=सभायाः मध्ये in the midst of the assembly.

84. जं=यत् as; because. वारिअ+वारित prevented. वुच is the passive base of वच् to speak; to be spoken.

85. पढमयर=प्रथमतर first; prior; earlier. परिवडिय= परिपतित fallen; degenerated. वक्कलपरिहाण=वल्कलपरिधान one who has the dress (परिधान) of barks.

86. सीस=शिष्य a disciple. पसीस=प्रशिष्य disciple of a disciple. मोहन्त deluding. कुसत्थ=कुशास्त्र false scripture. भिगंगिरमाईय=भृगु+अंगिर+आदिक Bhrgu, Angira and others. वसुमई=वसुमती earth.

88. तिलोयनाह=त्रिलोकनाथ the lord of the three worlds. धम्मपह=धर्मपथ the path of religion. दरिसिऊण=दर्शयित्वा having shown. अट्ठावयम्मि सेले=अष्टापदे शैले on the mountain अष्टापद. अणुत्तरं best; highest.

89. तिणमिव=तृणम् इव like the grass. चइऊण=त्यक्त्वा having abandoned. रायवरलच्छी=राज्यवरलक्ष्मी the excellent splendour of the kingdom. The Nom. is used instead of the Acc. जिणवरपहपडिवन्न=जिनवरपथप्रतिपन्न one who has accepted the path of the excellent Jinas. अव्वाबाह= अव्याबाध unobstructed. सिव=शिव salvation.

90 सिट्ठ=शिष्ट told; preached. लोगट्ठिई=लोकस्थिति state of things in the world. पुव्वजणाणुचिण्ण=पूर्वजन+अनुचीर्ण that with which the former people had come into contact. विमलप्पहाव=विमलप्रभाव that which has bright greatness.

TRANSLATION.

CHAPTER I.

1. (I bow down with my head) to Vṛsabha, the best of the Jinas, *the first Tīrthankara in the Avasarpinī period and* who is adored by the liberated, Gods, Kinnaras, Uragas, the lord of demons and the group of Bhavanvāsi Gods

2 (I bow down) to Ajita, who had conquerred passions ; to Sambhava who will not be born again and who is the destroyer of worldly life ; to Abhinandana, Sumati and to Padma who has the lustre of his body like that of a lotus

3. (I bow down) to Supārśva, the best in the three worlds, to the excellent Jinas Shaśiprabha and Puspaprabha ; then to Sītala, the best sage, and to Vāsupūjya and to Sreyānsa.

4. (I bow down) to Vimala, Ananta and to Dharma who is the abode of religion, to the Jina Shanti, to Kunthu, the destroyer of passions and to the noble Ara, who had conquerred enemies.

5. (I bow down) to Malli, who had destroyed the stream of existence ; to Munisūvrata, the lord of Gods, in whose era this story of Padma happened and who had good vows.

6. (I bow down) to Nami, Nemi and to Pārśva who is resplendent *by the jewels in the great hoods of the serpents* ; to revered Vīra whose dirt of Karma has vanished and who is saluted by the three worlds.

7. (I bow down) to the other great sages, Gaṇadharas, and monks who have obtained greatness and are protected (in the activities of mind, body and speech).

8. In due order, I will narrate in brief the whole story of Padma, containing the line of names as it has come down through the tradition of the teachers,

9. Who, except the omniscient *Jina* who has got the knowledge of the three times, is able to describe the relation of the story of Padma in whole ?

10. The clear and abundant thought that came out formerly from the mouth of the best Jina, was held by the Gaṇadharas ; and that is preached in brief.

11. Thus continuously there is the loss of the pure former scriptures; knowing the time and intention the wise people should not be angry.

12. In this world there are some people, of uneven character, who are intent in receiving the faults ; even though pleased by good words, they do not receive even a single virtue.

13. By means of the scriptures, the poets say what has been spoken by the omniscient ; does not the needle pass through a great jewel pierced by the adamant-like needle ?

14. In this very assembly, men's minds are of various kinds; who is able to hold them which are like the leaves struck by the wind ?

15. Even by the Tīrthankaras who possessed scriptural knowledge, *the three worlds* were not made of one opinion; *then* what can be done by men like us who are of dull intellect ?

16. Even though the minds of men are taken up by perverse mentality and they are wise in the abundance of deceit and fraud, still, now, I will say (something) according to the extent of my own intellect.

17. Body is filled with diseases and the life also is transitory like the flash of lightning ; but the sentiment of the poetic quality lasts as long as (there are) the sun, the moon and the group of constellations.

38. (Hear) the origin of the caste, of the groups of false believers having various appearance and of the race of the Vidyādharas of Vijjudanta

39. (Hear about) the fierce disturbance to Sanjayanta, the best of the ascetics; (hear) the acquisition of omni-science and the carrying away of the love by Dharana.

40. *(Listen to)* the birth of *Ajita* and the shelter given in the assembly hall to a Vidyādhara Punnyaghana by the Lord of Raksasa.

41. (Listen to) the shelter and the boon given by the Lord of Rāksasa to the young prince; (listen to) Sagara's birth, his misery, asceticism and the salvation.

42. Then should be known the description of the splendour of birth of the great Rāksasa Atikrānta and the movements of the race of Rāksasas

43. Then (should be known) in order, the origin of the race of those who had monkeys on their banners and the life of Taditkeśin along with that of Udayakumāra.

44. *The coming of Kikkindhi and Andhaya to the sky-rovers* of Sirimā's side, the death of Vijayasimha and the anger of Andhaya (should then be known).

45 The death of Andhaya, the entrance into the town of Pāyālankāra at that time and the *founding of a charming* town by name Kikkindhipura on the top of the mountain Mahu (should then be known).

46. Then, going to and entrance into Lankā, of the sons of Sukeśi, who were great in strength, the cause of the death of Nigghāya and the plentiful fortune of Māli (should be known).

47 Birth of Indra in the town of Chakkavāla in the south of the mountain Vāitādhya and his attaining the Lordship of the range of Vidyādharas (should be known).

58. Getting of the Magical arts. the destruction of the glory of the King Mahendra, Daśamukha's going to the mountain Mandāra and the return (should then be known).

59. Acquisition of omniscience by Anantavīrya, the great houseless ascetic, taking of the vows by Rāvaṇa and the origin of Hanūmat (should then be known).

60. The meeting and friendship of Mahendra and Pralhāda on (the mountain) Aṣṭāpada, the anger of Pavananjaya and (his) abandoning Anjanā (should then be known).

61. The narration by the great sage, of the relation of the group of Hanūmat's previous births, and his up-bringing in the town of Hanuruha (made) by one named Paḍisūra (should then be known).

62. The activity of the sky-rover Pavananjaya in the forest of Bhūtā and the festival and rejoicing at the sight of Anjanā, the female sky-rover (should then be known).

63. Then, the great and fierce battle between the son of Pavananjaya and Mahābala, the (acquisition of) kingdom by Daśānana, the height of the Tīrthankara and the interval between the two Tīrthankaras (should be known).

64. The acts of Baladevas, Keśavas, their enemies and the prominent sovereign kings, the origin of Daśaratha's kingdom and the (acquisition of) the great wealth of boons by Kaikeyī (should be known).

65. Seizing of Indra by Daśamukha after a fight with him and initiation of the king who had a feeling of disgust (should be known).

66. The birth of Rāma, Laxmana, Bharata, Shatrughna and Sītā and the relation of the sorrow of Videhā (should be known).

67. Attachment of the brother of Sitā on seeing her picture [drawn] by Nārada and the production of the jewel-like bow for the self-choice of the girl [should then be known].

68. Daśaratha's initiation in the presence of the sage Sarvabhūtaśaraṇya. the narration of [Daśaratha's] previous births and the reunion [of her brother] with Sitā [should be known].

69. Fulfilment of Kaikeyi's boons, the acquisition of the great kingdom by Bharata and then the departure. in foreign countries, of Rāma, Laxmaṇa and Sitā [should be known].

70. Then the act of King Vajrakarṇa. the getting of good princesses, the subjugation of Rudrabhūti and Vālikhilya's release (should be known]

71. The founding of an exceedingly charming place named Rāmapuri near the village Araṇuggāma, the union with Vanamālā and the exaltation of Ativirya (should be known).

72. The gain of Jitapadmā, disturbance of Kulbhūṣaṇa and Deśabhūṣaṇa and the building by Rama of temples of Jinas on the top of the mountain Vaṁśagiri (should be known).

73. The greatness obtained by Jatāyu's accepting the vows on seeing the grandeur of the gift, mounting the Nāgaratha and killing of Shambūka (should be known).

74. The arrival of the son of Kekasi, the very fierce battle with Kharadūṣaṇa, and Rāma's lament for Sitā's abduction (should be known).

75. Arrival of Virādhita shortly, (in a short time) the death of Dūṣaṇa, the loss of the lore of Ratnajatin and the arrival of Sugriva [should then be known].

76. The death of Sāhasagati, getting the trace of the news of Sitā, *meeting with Bibhīṣaṇa and the acquisition* of lore by Rāma and Laxmaṇa (should then be known).

77. Then, binding of Kumbhakarṇa and Indrajit by the noose of the serpents, Laxmaṇa's being struck by magic and the arrival of Viśalyā (should then be known).

78. The entrance of Rāvaṇa in the temple of Jina Shāntināth, the appearance of the miracles by the gods and entrance into Lankā (should then be known).

79. The production of the wheel [disc] by Laxmaṇa, the slaying of Daśamukha, the lament of beautiful women and the arrival of the omniscient [sage] (should then be known).

80. The initiation of Indrajit and others, the re-union of Sītā, Nārada's coming to Lankā and the entrance into Sāketapurī (should then be known).

81. The story of the previous births of Bharata and the elephant as narrated, Bharata's initiation and the coming of Laxmaṇa on the throne (should then be known).

82. The gain of Manoramā by him whose body (chest) was licked by (possessed of) the sign of Shrīvatsa and the death, in the battle, of Sumalu and Lavaṇa (should then be known).

83. The destruction of the disturbance of the people of the province of Mathurā, the birth of Saptarsi and the banishment of Sītā (should then be known).

84. Sītā's being seen by king Vajrajangha, the birth of Lava and Ankuśa and the fight with the father after defeating the (other) best kings (should then be known).

85. The getting of omniscience by them who were the ornament of all people. the arrival of gods, the appearance of miracles for Sītā and the stream of Bibhīsaṇa's existences (should then be known).

86. The practice of austere penance, the agitation in the self-choice ceremony, the initiation of the princes and the bad existences of Bhamaṇḍala (should then be known).

87. The initiation of Hanûmat, the cause of Laxmaṇa's death, the penance of Lava and Ankuśa and Rāma's lament and sorrow (should then be known).

88. Rāma's taking the initiation of a Jain monk caused by the god (who was related) in the previous existence, acquisition of omniscience and going to liberation (should then be known).

89. Let the good people being impartial listen to all this (story of) Rāma who obtained liberation with pure thought.

90 This story of Rāma, the eighth god (Baladeva), was formerly narrated by Vira; afterwards, it was held brightly to (the gaze of) the people by the great good ones Now it has been composed by Vimala, in verse with the meaning simple and clear; let all listen to the meaning of the scripture, which is greatly meritorious, holy and indestructible

CHAPTER II.

1. In the Island of Jambudwipa, in the southern part of the Bharata country, there is a country by name Magadha, which is charming, possessed of great qualities and which is adorned by groups of towns.

2. It was spread over villages, towns with earthen ramparts, *towns with low ramparts, cities without* any habitation surrounding them and over towns which had both the land and sea-routes. It was full of cows, she-buffaloes and mares; its boundary-line was blocked up by heaps of corn.

3. It had crowds of good men such as leaders of the caravan, merchants, householders and heads of families; it was a big store-house of jems, gold, jewels and plenty of corn.

4 The people in that country were clever in sciences, very handsome and possessed of the strength, glory and lustre. Besides, their minds were inclined to religion.

5. The people were noisy because of the incessant song and dance of the actors and acrobats; the travellers were fed and adorned with various garlands (by the people there).

6. They were more engrossed in the marriage celebrations and intent on scents and flowers. Constantly their energy was increasing due to the plenty of food and drink.

7. The country was charming due to the ponds, lakes and gardens on all sides. The people were happy being free from the invasion of the enemy, disease and thieves.

8. In the very midst of this country, there was an ancient town named Rājapura, which was encircled by a big and extensive parapet.

9. (The town had) excellent houses, high arches and best turrets and was without any buildings (built) of bamboo; it had ditches and there were holes in the walls of the fortifications.

10. (The town was) great on account of the plenty of precious articles, had plenty of water and bowers, had the houses filled with jewels and was noisy because of the talk of the merchants come from the various countries.

11 At the worship of the court-yards of the houses, it(the town) was variegated with the rays of emeralds and rubies, and the parts (of the town) were made fragrant by aloe wood, benzoin and sandal

12 It was attractive by (means of) the temples and was abounding in gardens and rest-houses ; its appearance was very charming by means of the hundreds of lakes, small and big, wells and fields

13. It was attractive by means of squares and had the dinning sound (coming) from the drums ; it was full of wise people and the conduct of many people (there) was faultless.

14. Why speak more! That town was the abode of thousands of virtues and was created as if by taking the beauty of the town of the gods.

15. In the city of this description, lived the king by name Shrenika, who was possessed of the qualities of a king and who was as if the god of wealth incarnate.

16. (He) had glossy hair like the bees and the beauty of his face was like an excellent full-blown lotus; his shoulders were fully developed, fleshy and hard; and his pair of arms was big, well-shaped and long

17 His chest was extensive and broad; the waist was handsome, slender and could be grasped by the palms, his loins were like those of a lion, and his thighs were big like the trunk of an elephant.

18. His feet were beautiful like those of a tortoise; he was shining like a mountain of gold; his face was calm like moon and he was serene like the ocean.

19. There was nothing that the great knowledge and learning of the king did not know; his mind was inclined to right faith and was capable of worshipping (used to worship) the preceptor and the deities.

20. A man, (howsoever) clever in various arts and sciences, would not come to the end of the qualities of that king, though he may describe them for a long time.

21. In this country of Bharata, there was a town Kundagrāma which was rich in qualities. There was (ruled) an excellent *king by name Siddhārtha.*

22 He had a wife (by name) Triśalā who was possessed of many qualities and was beautiful; *the Jina came (entered)* in her womb for the last time.

23. Having known by the shaking of the seats that the Jina was born, all the gods were delighted the ends of their bair rising with satisfaction.

24. Having come to the town, having sprinkled the scented water and having taken the best of the Jina, they reached went to) the top of (the mountain, Mandāra.

25. Having placed (the Jina) on a throne studded with jewels, and which was on a slab of stone called Pandukambalā, the gods sprinkled (him) with pitchers of water from the ocean called Kṣira.

26. As the (mountain) Meru was shaken easily by the toe, he was named Mahāvira by the best of gods

27. Having bowed down, praised and circumambulated, the gods again placed the teacher of the three worlds near his mother.

28. The Jina who was fed by the lord of gods by means of the licking of the layer of nectar on the thumb, left the childhood and became thirty years old.

29 Once upon a time, the Vīra Jina, having known the defect (of the worldly life), became full of detachment and entered the ascetic order, being surrounded by the Lokāntika gods.

30. Then, omniscience, which brightens the whole world, appeared to him who was free from the eight Karmas and was engaged in meditation.

31. (His) blood was of the colour of milk; his body was devoid of dirt and sweat; it had a fragrant smell; it was possessed of good marks and qualities; it had the splendour of the sun and was exceedingly pure.

32. The eyes were free from throbbing; the nails and hair were big and soft; the province round about hundred yojanas was free from plague etc

42. Seeing the best of Jina and placing the pair of palms on the head, the lord of gods who was delighted in his mind began to praise the Jina.

43. Oh you sun, having the rays of omniscience all this human world is asleep in this darkness of delusion; that has been clearly awakened.

44. Oh you illustrious one, in this ocean of worldly life, which is full of great waves of the water of sorrow, you are the crossing boat for the traderlike noble beings.

45. Oh lord, in this forest of worldly life which is dense with the trees, in the form of union, separation, and sorrow, you have been born a leader of the caravan for those who are lost on the wrong path.

46. Oh Lord, what man is able to count your real merits, though they are praised for a long time for thousands of crores of years?

47. The lord of gods and the other gods of the four kinds having praised (thus) and having saluted with devotion, took their places.

48. Having seen the coming of the gods to the Jina, the king of Magadha also started out of Rājapura, with a big crowd of warriors.

49. When the king of Magadha came to that region, he got down from the big, excellent and intoxicated elephant and having praised the best Jina, sat down.

50. (That region) was prepared already and had a circular region for one yojana; it was beautified by the threefold rampart and the extensive gate which was made of jewels.

51. Both the parts had eight great flags and banners; and at every door were acted eight dramas.

52. There were sixteen excellent wells, full of clean water possessing *lotuses—four in each of the directions.*

53. The revered teacher of the three worlds sat happily on the variegated throne—possessed of umbrella, chowry, Aśoka tree and the halo of the light

54 Out of such group of people and the excellent gods, I will describe each part (region).

55 In the first part, there was the assembly of the bondless great sages; then, in the second was that of the wives of the gods such as Saudharma and others

56 In the third part, was the assembly of nuns great by virtues; after that, as a rule, there would be the assembly of the daughters of the Jyotiṣka gods.

57. After that, there was the assembly of the wives of Vyantara gods and Bhavanvāsī gods; after that, as a rule, there would be (the assembly) of the Jyotiṣka gods

58. Then in the (other) parts, there would be the assemblies of the lords of Vyantara and Bhavanvāsī; then there would be those of the heavenly gods such as Saudharma and others

59. In the other parts, there would be the assembly of men and kings; the assembly of the animals is in the north-eastern direction.

60. Thus in the group of kings and gods with their minds pleased, Gautama saluting the Tīrthankara, asked about religion and irreligion.

61. Then the best of the Jina having a serene voice like that of the cloud, preached in Ardha-māgadhī language the religion which causes welfare of all the living beings.

62. Substance should be known to be two-fold -living and non-living; living beings are of two kinds —liberated beings and those in the worldly life.

63. The liberated beings have happiness which is infinite and incomparable; it is indestructible, unshakable, infinite and is always free from any injury.

64. Now the living beings in the worldly life should be known to be two-fold—mobile and immobile; both again are of two kinds—developed and undeveloped.

65. Earth, Water, Fire, Wind and Vegetable are said to be the immobile; beings with two senses and more are the mobile which is two-fold—conscious and unconscious

66. That substance which is non-living is divided into divisions such as Dharma, Adharma ,and others. Liberation is possible for the noble; the opposite is the case with the ignoble.

67. The soul always binds the Karma by means of wrong faith and activities, as also by means of passions accompanied by the taints of the soul

68. The man protected in the activities of mind, body and speech acquires infinite merit with the help of tranquility and by means of knowledge, faith, conduct and penance.

69 Karma is said to be, in short, divided in eight divisions; the living beings are bound and released by means of dispositions.

70. The momentary happiness of beings, in the worldly life, which are infatuated with the attachment of the sensual pleasure is really manifold misery.

71. Beings of sinful deeds will not get happiness in hell even for that much time which is taken for the closing of the eye.

72. The animal creatures pass their time enjoying the misery of torture, beating and other bad things such as bondage and remonstration etc.

73. Men get grief, bodily and mental, by means of union and separation, gain and loss and by love and hatred

74. Even the gods having less glory get grief by seeing the groups of gods with greater glory; (their) grief is much more at the time of the fall.

75. In such deadly worldly life of four existences, the fallen soul gets human birth only with difficulty.

76. Even though human birth is obtained, one is born in the families of Shabara etc. who have little splendour; the birth in an excellent family is difficult.

77. Though born in a good family, one will be dwarf, deaf, blind, dumb, having a crooked hand and hump-backed: the son, will get, with difficulty, a body with all the five sense-organs healthy.

78. Though the collection of all good things is obtained, a man wanting in merit will not have a religious mind and the ignorant will not have it due to infatuation and greed.

79. Even though inclination to religion is obtained, one will be made to wander in evil religions; and he would not get religion preached by the Jina.

80. In the case of a man whose mind is not turned to religion after having obtained human birth, (it can be said that) the nectar in his hand is as if lost.

81. There are some courageous men who having taken the vows with devotion keep them unbroken and obtain excellent place.

82. There are others who having meditated on the twenty duties enjoined by the Jina obtain infinite happiness capable of agitating the three worlds.

83. There are others who practise severe penance and shorten the worldly life; such persons, having lived two or three existences, obtain incomparable liberation

84. (There are some, who practise great penance, propitiate with *the strength of the intellect* and die; they become Ahamindras in the residences of the excellent Varavimānas.

85. Having fallen from there, for a long time they enjoy the enjoyments and *glories of Haladharas and sovereign kings*, practise religion and are liberated.

86. There are others who having taken the duties of the ascetic are conquered by the fierce hardships and fall from self-control; they again accept the lesser vows

87. Others are satisfied only by the sight of the Jinas; even in dreams they do not abandon and abstain (from sin).

88. Some whose minds are deluded by wrong faith, who are without any character, are vowless and are greedy of the sensual pleasures enter the fierce battle.

89. Others having done acts such as ploughing etc. which *injure various creatures, go to* hell *having severe, great and fierce* pain.

90. Those who have deceitful and fraudulent nature and who deal with false weights and false measures do not believe in religion and acquire animal existences.

91. Those that practise straight-forward religion, have little passions, are good by nature and are possessed of medium human qualities, get human birth.

92. Those who are possessed of lesser vows, great vows and *ignorant penance, become gods due to their disposition.*

93 Those that are pure in their faith, knowledge and conduct and in the activities of the various sense-organs and are indifferent even to their body, get liberation having shaken off Karma.

94. The lions among the ascetics who are free from the eight Karmas *obtain that liberation which is indestructible, infinite,* free from harm, blissful and exceedingly happy.

95. The souls bound with Karma wander in the great ocean of the four existences; none will cross it without the boat of Jain religion.

96. In the great summer of worldly life, the whole of the world which is heated by the heat of the misery and severe pains becomes cooled by the cold of the clouds in the form of the words of the Jina

97 Then those gods having listened to the sermon(religion) come out from the lotus-like mouth of the best Jina, went to their places having obtained right faith.

98. The king of Magadha also, having bowed down to Vira Jina with devotion, reached Kusagganayar - accompanied by all his retinue

99. By this time, the sun set at the end of the day; the lotuses faded and there was the separation of the pair of chakravāka birds

100. Darkness spread in the sky—the dark colour staining the light of good men's conduct in all the quarters; that is known to be the nature of the wicked.

101. The king also in his place which was brightened by the burning rays of the jewelled lamps, slept happily in the bed of a sofa covered by a flowered cloth.

102 While he was enjoying sleep, he saw the best Jina in the dream and then with great effort asked his doubt.

103 And then the high-souled woke up being praised by hundreds of auspicious songs by the voice of the bards and the sound of the many drums which was deep, great and serene.

104. (He) began to think, "It has been said by Vira that this world full of religion will become the abode of men such as sovereign kings and others".

105. "Now, my mind greatly doubts about Padma-charitra *(life of Rāma)*; *how the great Rāksasas, though very strong*, were killed by the Vānaras (monkeys)"

106. "By the religion of the Jina alone, brave persons proud of their strength, were born in great and greater families and the other became well-versed in hundreds of learnings".

107. "It is heard in the common-place scripture that all the Rāksasas headed by Rāvana maintained themselves by eating and drinking marrow, blood and flesh".

108. "Indeed there was a brother of Rāvana named *Kumbhakarna who was very strong; he slept in his bed for six* months without any break or fear".

109, 110. "*Even though his body would be crushed by big* elephants resembling mountains and his ears would be filled by pitchers of oil while he was sleeping, still, he would not hear the sound of drums sounded in his front nor would the high-souled get up from his bed if the period (of six months) was incomplete".

111. "When he would get up, he would be overcome with great and fierce hunger and would devour whatever would be in his front such as elephants and buffaloes."

112. "Having filled his belly with many gods, human beings, and elephants, he would again get on his bed and free from fear would sleep for six months."

113. "Besides, it is also heard that Indra being defeated in the battle by Rāvana was bound in chains and was brought to the town of Lankā"

114. "What man in the three worlds even though accompanied by the gods and demons, would be able to conquer Indra who upholds the Jambu dwipa upto the ocean,

115. " One will be (reduced to) the heap of ink even by the thought of him who has the best elephant called Airāvata and has the thunderbolt for his unfailing striking."

116. "The poets have composed Rāmāyana with the perverse contents, like the killing of a lion by the deer or like the destruction of an elephant by a dog."

117. "All this is false because of ideas contrary to reasoning; persons, in this world, who are wise do not believe in this".

118. The king who was thinking thus then became eager to go for the salutation of (to pay homage to) the Jina which would be the cause of the removal of the doubt.

119. The clear light of the sun possessed of bright rays blooms excellent lotuses from which the bees come out and the region is (made) exceedingly charming by the sound of the sweet syllables; it penetrates the wind of the trees and releases the pollen

Or

The sunlike words which are possessed of the rays of Vimalasūri are very pure; they have come out of (his) excellent mouth and are arranged in lines; the regions are made exceedingly charming by the sound of the sweet syllables; they are mounted on the saving boat and cause men to shed their dirt.

CHAPTER III.

1. Seated in the Assembly Hall, his body decked with all ornaments and with the footstool illumined with the rays of the pearls in the crowns of his vassals.—

2. That king of the Magadhas, whose alacrity and enthusiasm was solely with the intention of seeing the sage.

mounted the excellent elephant full of all the auspicious characteristics.

3. He then marched out of the city surrounded by excellent elephants, horses (i. e. cavaliers), chariots (i, e. charioteers) and warriors. That best of kings reached (the place) where the divine (sage) Gautama was.

4. Having reached that spot, he saw the best amongst the Gaṇadharas in the midst of a group of excellent ascetics, the autumnal sun as it were, in point of lustre.

5, Descending from the elephant, and going round the ascetic, the king, delighted at heart, bowed down to him, placing the bud-like *folded hands on the head.*

6 Being blessed by him he sat down at the feet of the sage, and asked him with the great decorum everything including the bodily welfare etc of the sage.

7. Knowing the relevant (*things*), full of modesty and courtesy, the king once again questioned Gautama, the dispeller of all darkness in the form of doubts.

8. I wish to hear, O glorious one, the histry of Padma (Rāma) clearly; for the heretics (Lit. the Expounders of false faiths) have proclaimed perverted (accounts).

9. If, O glorious one, Rāvaṇa were (as they say) a demon as valorous as the best of gods, how then was he vanquished by lower creatures like the monkeys on the battle—field ?

10. (*They further add)*-' *Rāma pierced a golden-bodied* deer with an arrow in the forest and that Vāli was killed treacherously for the sake of Sugrīva and Tārā.

11. Furthermore, having gone to the abode of gods and conquering the lord of gods in the battle, he was put in prison tied with strong and hard fetters .

12. And Kumbhakarna, though well-versed in all the sciences and arts used to sleep (according to them) for six months! How again was a bridge built by monkeys on the great ocean?

13. Favour me, therefore, O divine one and tell the truth accompanied with the (real) causes (or arguments). Destroy this darkness of doubt by the light of knowledge.

14. Then the Pontiff (or Ganadhara) said, listen, O best among men, giving me your mind and ear! I shall tell unto you (all that) just as the omniscient one has told (me)

15 Daśānana (the ten-mouthed one) is not said to be a demon eating flesh. All that what those bad poets have described is a lie.

16. Anything, without foundation or grounds, does not give you facts--though it might be told (by men). O king, these words are thus without (any foundation of) facts and hence are like a (tree) with its roots cut off.

17. First of all I shall describe the time and the place there (in that story). And then listen, in due order the lives of (all) the great men (involved in the story).

18. Akāśa or Space is infinitely infinite and in the centre of that is (situated) the world which is without a beginning but having end and is divided into three divisions.

19. The world is, at the bottom, like a cane seat The middle portion resembles a Jhallari while the top has the shape of a muraja

20. The whole resembles a Tāla (a musical instrument) and is encircled by three circles. In the midst is the lower world (situated) in many islands of the ocean

21. In the centre of that is the continent of Jambu, having the shape of a mirror. Its dimensions are a hundred thousand yojanas.

22. It is surrounded on all sides by Lavana Samudra (Saline Ocean). It is (situated) on a platform on the posts of which lotuses are engraved and on the entrances it has burning lustre.

23. In the centre is the mount Mandāra, adorned with four forests and having various gems. It is ninety-nine thousand (yojanas) high and ten yojanas in breadth.

24. It penetrates below (in the earth) one thousand yojanas and touches the layer of adamants. And above, it touches the Saudharma heaven by its peak.

25. There are six Vāsadharas (mountains) and seven continents. There are fourteen great rivers and four Nābhi mountains.

26. The Vakkhāra mountains are twenty, the capitals are thirty-four and the Vaitāḍhya mountains also should be known to be as many.

27. There are sixty-eight caves and thirty thrones; in the Uttaradevakurus there are excellent heavenly trees.

28. There are two hundred Kānchanakūta (mounts) and six lakes. There are two Yamalagiri mountains Chitra and Vichitra.

29. There are six Bhogabhūmis, which are adorned by excellent trees and are attractive; in these places are the temples of the Jinas.

30. And here in this Saline waters there are four islands charming in (by) the sanctuaries of Jinas and in point of pleasures just like the heavanly regions.

31. In the Jambudwīpa, to the south of Bharata, lies the island of the demons. The island inhabited by Gandharvas is to the west of Videha.

32 Then to the north of Airāvata is the island of Kinnaras and to the east of Pūrva-Videha lies the island of Varuna.

33. In Bharata and Airāvata there is the increase and decrease (in time etc). In the remaining (islands) the time (or Kāla) is always constant.

34. The lord of Jambudwipa, the great prosperous Anādhiya (Anādrata) accompanied by thousand gods ruled all.

35 In ancient times during the Susamā period (i. e the golden millenium) this Bharataksetra was like the Uttarakuruksetra, complete with all pleasures and abounded in the excellent desire-yeilding trees

36. The men then possessed a height of three Gavyutis, were square built, and had a life of three Pallyas.

37. There were desire-yeilding trees supplying musical instruments, food, ornaments, desires, dress, houses, lamp, lights, pots and flowers.

38. With the help of these they always enjoyed charming pleasures to their hearts' content very happy and not conscious even of the time spent

39. And when there was little life remaining, they created a beautiful pair (i e a boy add a girl) and then breathing their last would obtain the happiness of gods

40. Then the lions etc. were gentle and never got wild with one another. They also enjoyed happiness roaming at will

41. In Bharata as also the Airāvata ksetras there is the increase and the decrease of time. In the remaining ones there is neither the increase nor the decrease of time

42. Having heard this, the king, having bowed down to the sage again, asked, 'by doing what is a man born in this Land of action'.

43. Then the Ganadhara replid :- those good persons who are straightforward, attain this Land of activity by conferring gifts to the monks

44. Those who give gifts to bad persons in order to enjoy happiness and pleasures (in the next birth), are born as elephants etc. and enjoy the pleasures of elephants.

45. Just as seed (sown) in a well tilled ground increases and never diminishes even so, (by) munificence to good ascetics one acquires much merit.

46. Just as in one and the same lake, water is drunk by a cow and a snake but, in the case of the snake it turns into venom while in the case of a cow it is transformed into milk,

47. similarly, gifts given to one who possesses good character and the other who is devoid of it is respectively fruitful and futile in the other world. Its merit (depends on) the special nature of the receptacle (or receiver).

48. In this way, oh king, I have told you in brief the nature of charity. I shall now explain to you (the causes of) the birth in a noble family. Listen.

49. Just as the moon increases and decreases (in digits) by its own nature, even so the ascending aeon increases and the descending one diminishes (because it is in their nature).

50. During the third period, when the eighth part of the Pallyopama was remaining, the first scion of the noble family by name Pratiśruti was born.

51. The high-souled one, knowing his previous incarnations in all the three births was favoured by the muse of learning herself and (during his life time) the world was happy in every respect

52 And thus, after some time had passed was born sammui; after him came Khemamkara and then followed Khemandhara.

53 Then the great Simankara and then Simandhara who gave delight to the subjects; and after him was born Chakkhu in the Bharata-varsa.

54. It was this Chakkhu who encouraged the people when they were frightened at the sight of the sun and the moon and told to them whatever took place.

55. Then was born the wise and great Vimalavāhana; (after him) Abhichandra of the lustre of the moon and then Marudeva, Prasenajit and Nābhī.

56 These fourteen law—givers born in the Bharata—ksetra, were proficient in polity in the world and were like fathers to their subjects

57. In the place where Nābhi himself lived, there was a wonderful (desire-yielding) tree which was surrounded by various gardens and wells and was the abode of pleasure and duration of life.

58. He had a beloved wife, Marudevi, (by name) who was possessed of many virtues, youth, beauty and of good form and was like a goddess incarnate.

59. And the goddesses Hri, Shrī, Dhrti, kīrtī, Buddhi and Laxmī were so to say in her service and obeyed her commands at the instance of Indra.

60 The goddesses performed the duties like (the preparation of) food, drink, sandal, bed, seat, and bathing etc. and they congratulated her by means of dance, music and lute

61. Then once upon a time, the queen Marudevi who was sleeping comfortably on a rich bed, saw the auspicious fourteen dreams, during the last watch (of the night)

62. (They were :—) A bull, an elephant, a lion, excellent glory, a garland of flowers, the moon, the sun, a flag, a pitcher, a lake, an ocean, a celestial car, an excellent house and a fire—like lustre of the heap of jewels.

63. At the close of the dreams, being just awakened by the sound of the drums giving out the notes of hailing, she shone like a lotus plant (or lily) at the advent of the sun,

64. Having performed her toilet and other auspicious duties, she went to Nābhi, her eyes full of the expresion of joy. Seated on jewelled seat, she told her husbund the auspicious dreams (she dreamt).

65. Grasping the significance of the dream, Nābhi said, " O Beautiful one, a prophet will be born of your womb."

66. Having listened to these woods, Marudevi, with all her body full of raptures, and with her lotus-like eyes blooming, was full of the bristling of hair due to joy.

67. Six months from the time of the fall (from the heaven) would the best of Jinas enter the womb; the God of wealth would shower jewels for fifteen months.

68. Vrsabha isacclaimed in the world as Hiranyagarbha, because while he was in the womb there fell a shower of jewels along with that of gold.

69. Having lived in the womb, he came out endowed with the three (types of) knowledge stirring all the three worlds.

70 At the sight of the birth of a son, Nābhi, being delighted, proclaimed (lit. made) a festivity with all the auspicious pomp and resounding with the notes of loud drums and other musical instruments.

71. The best of the gods, seeing their seats shaken by holy breezes (bracing breezes), saw then by their supernatural knowledge that the Jina was born

72. The Bhuvanavāsi gods stood up blowing conches, the Vyantaras making the sound of drums and the Jyotiska gods making a roaring sound like that of a lion --all of them in great confusion.

73. Even the gods in heaven were shaken (in their places) and being awakened by the sound of bells, came down to this world of mortals with all their pomp

74 All the four-fold gods, mounted on excellent elephants, horses, bulls, lions, and aerial cars came down to the house of Nâbhi.

75. And the delighted gods showered jewels in the house of Nâbhi—the shower containing Lapis—lazuli, diamonds, emeralds, Karketana and Sûryakânta jems.

76. The general of the army (of gods) took the Lord of the Jinas in his hands and brought him near the king of gods, placing by the side (of the mother) the artificial child

77. Then having bowed down, Indra took the Jina in haste and was not satisfied though he was looking (at the Jina) with the thousand eyes.

78. And then the gods proceeded towords the (mount) Mandâra, in large crowds, covering the (whole expanse of the) sky and with their bodies shining with ornaments.

79—83. Then was seen an excellent mountain -which was full of crystal stones and various jewels, -which was agitated by tender creepers, -on which long garlands of weed flowers were hanging, -which was shining by the rays of the various big jewels springing from the peaks,-which had shining, clean and tender petals and had twigs which were shaken by the wind, -on which sang the bees rich with the fragrance of flowers blossoming from excellent trees, -where flowed the brooklets and streams of water with a murmuring noise, -which was full of beasts and animals such as horse, mongoose, bull, lion, boar, dog and deer, -where large crowds of people sported fearlessy as they pleased, -which was enjoyed by the crowds of the best of Garudas, Kinnaras, Uragas and Kimpurusas and the regions of which were filled with the sweet music and whisperings of the divine damsels.

84. It was mountain Meru with such qualities. On it excellent and great peak, all those noble gods got down.

85 There was seen the Pāndukambala slab of stone, with the jewels bright and shining, wet with the moon-stone and making the ten directions bright.

86. The best of Jinas was placed on the throne by Indra who was delighted and pleased; and the (gods) began the very rich coronation ceremony.

87 On the occasion of the bathing at the time of the birth excellent *drums such as Bheri, Zallari, Ainga, Mrdanga, Shankh* and Panava were sounded creating a rumbling noise like that of the clouds.

88. There were various Gandharvas, Yaksas, Kinnaras, Tumburayas and Mahoragas with excellent flowers, sandal, incense and divine garments in their hands

89. Being pleased; some of them danced ; others sang in sweet voice ; while some others clapped their hands and spread their legs

90 Some held the umbrella over him and some sounded the drums so as to produce a deep and loud noise

91. The wives of the gods danced artistically with amorous and coquettish gestures, placing the foot beautifully and full of excitement due to the side-glances.

92 And the gods showered from above, flowers rich in various smells ; so that the sky that was quite clear became within a moment dusty with the pollen.

93. Then the groups of gods brought speedily the pitchers filled with the water of the milky ocean for the coronation of the best amongst the Jinas.

94. Then Indra began the coronation ceremony (lit. poured the water on him) taking a jewelled pitcher, to the accompani-

ment of the sound of the bustle of the hymns in praise (of the Jina) and the noisy notes of greetings.

95. Yama, Varuna, Soma and other great gods of great glory bathed the prince carefully and with pleased minds.

96 The goddesses like Indrāni and others gladly besmeared (his body) with fragrant perfumes and powders with their fingers resembling the fresh blossoms (or sprouts).

97. And thus having done the sprinkling (or bathing) ceremony the delighted Indra then arranged the ornaments and decorations in their proper places, according to proper rules, on the body of the Jina.

98. And over his head was placed the crest-jewel, the best protection; the ear-rings (were put) on the ears and the saphire bracelets on the arm.

99. The waist-band was fastened on the cloth girt round the loins of the Jina; it, being brightened by the jewels, shone over the divine garment.

100. With great respect, having decorated his body with ornaments, Indra, delighted in mind, began to praise the Jina.

101. Hail to you! O sun to all darkness in the form of ignorance. You who are like the full-orbed moon unto the lotuses in the form of Bhavya (pious) souls. Hail to you, again, who drain the ocean of worldly existence and you who are adorned with the mark of embellished Shrīvatsa.

102. And the other gods also having praised the best of the Jinas by (singing) his good qualities and having gone round him thrice, dispersed as they had come.

103. And then Harinagaveśī, having brought the lord of Jinas to his house and placing him on the lap of his mother returned to the abode of gods.

104. Then that Marudevi, seeing her son adorned with celestial ornaments, could not contain within herself, with her hair bristling (due to joy).

105. Seeing the son besmeared with plenty of divine saffron and adorned with excellent jewels, Nābhi carried (with him the pride of) the excellence of the three worlds

106. And the delighted Nābhi named (the child) as Vrsabha in that a bull as white as the moon and the Kunda flowers had entered (in dream) the belly of (its) mother.

107. He who was surrounded by the boys in heaven and would play with hundreds of sports, grew up day by day by the strength of the food of nectar on the thumb.

108. In a short time, he attained physical growth and became exceedingly beautiful; with his chest marked by the sign of Shrivatsa, he was the abode of good marks and characteristics.

109. (He had) the height of fifty Dhanus and possessed a body which had the Vajra-nārācha shape, was endowed with thousands of good marks and was shining with lustre like the sun.

110. At that time, excellent and various food, drink, carriage, bed, seat and ornaments etc. were given to him by the gods.

111. At the time when the various desire-yeilding trees perished in course of time the juice of sugar-cane was the food of men.

112. The earth was devoid of arts, sciences, religion and irreligion; nor there was any origin of things of welfare and of the heretics.

113. At that time, the god of wealth created a town having lofty ramparts of excellent gold, nine yojanas in extent, twelve yojanas in length and full of jewels.

114. The revered Jina Vrsabha himself advised the establishment of the groups of villages, towns, cities and the arts of welfare.

115. Those excessively strong men who were appointed by him for the protection became famous and renowned in the world as the Ksatriyas.

116. The courageous men who were engaged in trade, ploughing, keeping of the cows and business were named as Vaiśyas.

117. Those who were engaged in the mean things and who always did the commands of others became the Shūdras; they are of various types in this world.

118. As a pair giving happiness to all the beings entered on earth, that era was proclaimed in the world by the name of Krtayuga

119. The excellent Jina had a wife by name Sumangalā and a second by name Nandā; he got hundred sons (such as) prince Bharata and others.

120. Both the excellent daughters, Brāhmī and Sundarī were possessed of youth, beauty and lustre and were renowned in the people.

121. (He) showed (taught) politics to the feudatory kings, warriors, priests, commanders, merchants and to the heads of villages and taught the relation of the earth to the people.

122 Thus he passed the time enjoying the royal glory; (once) seeing the blue garment, he became averse to worldly life.

123. (He thought) Alas! the people being attached to the service of others, delay: they dance like mad men and do many hundreds of acts.

124. Humanity is worthless and life is as fickle as the flashes of lightning. The body is merely the receptacle of multifarious diseases, sorrows, and flocks of germs (or bacteria)

125. The soul (i. e. the man) addicted to the baits of pleasures takes misery for happiness. And though mocked again and again does not mark the diminishing life (i. e. is not conscious of it).

126. And thus, discarding these pleasures of senses which are so ephemeral, I should exert for penance, self-control and for the bliss of salvation, having (first) given up all attachment (to pleasures).

127. And while he was thus meditating on the cause of the *destruction of the cycle of worldly existence, the Lokāntika* gods, resplendent in their crowns, approached.

128. Having bowed down with their heads, they said " It is very good, O lord, that you are enlightened (lit. awakened). Much time has passed since the path of salvation is cut off here (in this world)".

129. "These souls wander repeatedly in this dreadful ocean of existence (lit birth). Let them cross it, resorting (lit. sticking) to the ship in the form of the gospel of Jina ; please do not prolong (their tortures longer)".

130. Thus, the fourfold gods, with Indra as the chief, came there speedily for the sake of his renunciation ceremony when he had thus firmly made up his mind (to renounce the world).

131. Having bowed down to the best of Jinas, they were delighted with joy, and were repeating the words of (greeting) 'hail' (or victory), with beautiful banners and chowries with their blossom-like hands moving.

132. He then mounted the palanquin, made of gold and studded with pearls, sandal, emeralds, Indra-nila and diamonds

133. And then the magnanimous one went out of the city, surrounded by gods and kings, with (or to the accompaniment of) thousands of drums that were beaten and with the words of greetings from the crowds of bards

134 And he came to the excellent park named Vasanta-tilaka abounding in the excellent trees of Bakul, Tilak, Champak, Aśoka, Punnāga and Nāga

135 Bidding adieu to his parents, sons, relatives and all the others around him, he then took away the ornaments like the waist-thread, bracelets etc. and (all his) clothes.

136 Having bowed down to the Siddhas and performed the ceremony of extracting the hair in five handfuls and along with other four thousand men (the Jina) attained the highest initiation of monks.

137 And then Indra, receiving or (taking) the hair in a jewelled vessel and bowing down (with his head) threw them in the milky ocean.

138 The gods, having celebrated the great festivity of renunciation (of the Jina) in the company of men went to their respective places having saluted the best of Jinas.

139. And the wise, great and excellent Jina wandered on the earth for a year, fasting and in the company of four thousand monks

140 Some (of the monks) in the (very) first month while others within a period of two, three, upto six months and thus all the monks were routed up by the warriors in the form of bodily sufferings

141. Out of fear from Bharata, as also due to the sense of shame and vanity they did not return home though tormented with hunger and thirst, but stayed on in the forest.

142 Being troubled with hunger they took fruits from the clusters of trees. It was proclaimed in the sky 'Do not take the fruits (at least) in the guise of monks'.

143. And then the ascetics were divided into many types-clad in bark garments, Kuśa-grass, eating fruit and behaving at (acting according to) their own sweet will.

144 Just at this time, Nami and Vinami, desirous of excellent pleasures, came to the best of Jinas and having bent their heads in salutation, took their seats contentedly at the feet of the Jina.

145. (Seeing them) thus keen on pleasures, Dharanendra left his seat and with all his paraphernalia, he also came down there.

146. Bowing down the lotus-like feet (of the Jina) he sat near the best of Jinas and there he saw both the young men with eyes like lotus petals

147. Then the king of serpents said unto them, "For what purpose are you both standing near the Jina, with swords in your hands ?"

148. Then Nami replied in these words "O lord, we have no royal splendour and it is for this purpose that we have come near the Jina.

149. No sooner were these words uttered than Dharana immediately bestowed on him diverse lores possessing (supernatural) powers.

150. The best mountain Vaitāḍhya was recommended for their (happy) excellent abode—which was all silver and extending upto fifty yojanas.

151. Divided (in two) at the twenty-fifth yojanas and charming in both the ranges, it was two miles high and six yojanas (below) the earth

152. The demi-god Nami, having gone to the southern range (of the mountain) founded fifty cities chief amongst them being Ratha-Nūpur and Chakrapāla.

153. And in the northern range (of the mountain) was a city named Gagana Vallabhapura which was decorated with many a temple of Jina and beautiful mansions with lofty arches.

151. And having gone ten yojanas above that there were ten cities of Gandharvas, Kinnaras, and Kimpurusas adorned with excellent mansions.

155 And going above that for another five yojanas was the beautiful surface of the top of the mountains charming by the temples of the Jinas and illumining (all) the ten quarters.

156. And in those temples there lived always the Chārana monks, meritorious, engrossed in their study and meditation and dazzling with the splendour and lustre of penance.

157. (The country) was rich with many groups of villages, cities, harbours, parks, gardens and forests and there were rows of groups of houses dazzlingly bright, being studded with pearls, diamonds and gold.

158, 159 Abounding in excellent cows and buffaloes and presenting a charming sight by (the growth of) various corns, rich in all herbs and flowing with ghee, honey and milk, free from excessive heat as also cold and (all) dangers, it was by its very nature temperate (or gentle). (Thus) that country of demi-gods appeared as if it were a world of gods.

160. And there were the beautiful Vidyādhara damsels, imbued with diverse charm (and beauty) and with their faces resembling beautiful lotuses blooming because of the contact of the tender (i. e. morning) rays of the sun.

161. And the demi-gods there, valiant and proud of their learning (or loves) and strength, enjoyed pleasures as they chose (even) like gods in the world of gods

162 And thus the great Vidyādharas (living in) both the ranges, very careful in (taking) food, drink, beds and seats, enjoyed all prosperity and happiness and followed the pure path of religion as preached by the Jinas.

CHAPTER IV.

1. Then the revered Tirthakara, having abandoned his meditation, began to wander over the earth adorned by groups of towns, for the sake of gifts (of alms) and religion.

2. Wandering in the country of Padma, in due course he reached the town of Gajapura, where lived king Shreyānsa, the abode of many hundreds of qualities.

3 At the time of mid-day he went to the town on the begging tour, while wandering in the line of houses, the Tirthakara was seen by the people

4. (He was) of calm face like the moon and shining with lustre like the sun; his pair of hands was hanging long and his body was decorated with (the sign of) Shrivatsa.

5 The people offered him excellent necklaces, coronets, ear-rings, jewels, pearls, garments chowries and other things; but his mind was not attached there.

6. Some, having saluted the feet, and being satisfied, placed before him expanses of excellent elephants, horses, chariots and jewels.

7. People of calm mind not knowing the sign (process) of begging, offered girls beautiful in all the limbs and with faces like the full moon

8 The Jina, whose delusion was gone, did not wish whatever the people offered; (he) with his tresses of hair hanging down, came to the residence of the king

9. Seeing the best Jina coming, the king, though standing on the terrace of the palace, entered in the vicinity of the feet (of the Jina) having recollected the former birth.

10. Having gone round him thrice, he who was horripillated with joy, fell at his feet along with all his servants.

11. Giving with all devotion the offerings in the jewelled pot he saluted the pair of feet with pure disposition

12. The best king Shreyānsa, with great faith, offered him the juice of sugarcane in a place which was washed and cleaned.

13. Then began to blow the wind which was pleasant, cold and fragrant; and a shower of jewels along with flowers fell from the sky

14 'What a gift!' Thus was proclaimed in a loud and deep voice which was like that of a drum; and the best king obtained great prosperity and highest welfare.

15 Then the groups of gods and Chāraṇa ascetics said, 'It is good; you are a great person; and oh you illustrious one, the second wheel of the chariot of religion has been upheld '

16 Thus having done the introduction of the conduct of the charitable, the Jina engaged himself in auspicious meditation in the garden of Sayadāmuha.

17. By the annihilation of the Ghāti Karmas, omniscience brightening the Loka and Aloka was born to the revered ascetic when he was thus meditating.

18—19 When omniscience is obtained, the Jina gets a seat, the umbrella, the Atichhatra and chowry as also the divine tree called *Kalpadruma*, *the sounding of the drums.* and the shower of flowers; endowed with all the excellences, he obtained the glory of Jina.

20. Knowing the attainment of omniscience, the gods came and sat in the (proper) places after bowing down to the Jina.

21. The Gaṇadhara said, " Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross (it).

22. Then the best Jina whose voice was deep and sweet like that of the cloud, began to preach the two-fold religion in the midst of gods and men

23. The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics; because of particular activities, it becomes manifold.

24. That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of laymen who have abstained from things specially meant for them.

25 Due to religion, the soul gets greatness and the great happiness of gods and men; due to irreligion, it gets hell which is the abode of thousands of miseries.

26. There is no shower without the clouds nor there is any corn without seed; similarly, without religion there will not be any happiness for living beings.

27 Even if the ignorant will practise severe penance, they will become servant-gods; fallen from there, they would be (born as) lower creatures

28. Experiencing miseries in the worldly life of four existences which abounds in thousands of births, they wander for infinite time.

29. Having practised the religion of the Jina, some are liberated; some become Ahamindras; and others, firm in religion, obtain the lordship of the heavenly regions.

30. Those who praise the boundless ascetics with all devotion, do not go to the path of evil existences by virtue of its fruit.

31. Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith, became averse to worldly life and were delighted.

32. Some of them became excellent ascetics free from paraphernalia and injurious activity; others became householders possessed of the five lesser vows.

33 Thus, at the end of the sermon, having bowed down to Jina, all the best and excellent gods went to their respective places along with their servants.

34. The province where the Jina moved about. became like the heaven; and for a hundred yojanas round about it, it was charming and free from diseases etc.

35 He had eighty-four Ganadharas among whom Vrsabhasena was prominent; and there were as many (eighty-four) thousands of ascetics.

36. At that time, full sovereignty was obtained by king Bharata; that courageous one was endowed with horses, elephants and women and was the master of the fourteen jems. (jem-like things)

37. The hundred sons of the revered Jina Vrsabha who were like the sun and the moon accepted monkhood, being indifferent to their own body.

38. The high—souled Bāhubali who was in Taxaśilā was always hostile to him and would never bend down his head to the order of king Bharata.

39. Then the angry sovereign along with his army started out of the town against him (Bāhubali) very quickly.

40. Bharata reached the town Taxaśilā in the midst of the noise of the words of victory which were proclaimed; and immediately he became armoured for the battle.

41. Having heard that king Bharata had come, high—souled Bāhubali also started out of Taxaśilā with crowds of warriors.

42. Then began a great fight which was worthy of sight on account of the dancing headless (trunks) between the two

armies which were puffed up with the pride of their strength. and which had the drums sounding.

. 43. The sovereign (Bharata) was said by Bāhubali, "what is the use of killing the people? On the battlefield, let there be a fight between us two by eyes and fists."

44. *When it was said thus, a fight by eyes began; the* range of sight was destroyed and in the beginning itself, Bharata was defeated.

45. Again they who had excessive pride stuck to each other by the arms; and their palms were full of perturbation due to their movements and thick impelling.

46. They tied each other with the ropes half stretched, placed their hands on the necks, and raised their hands; thus those great men fought facing each other and being unvanquished.

47. Thus king Bharata was defeated in the fight by Bāhubali; then being very much angry he (Bharata) released the Chakra-ratna for killing him (Bāhubali).

48. The Sudarśana (wheel) returned being unable to kill; at that very moment, he also, who was brave by the strength of his arm (Bāhubali), got aversion.

. 49. He said, "Alas! it is a bad thing indeed that men knowingly act with hostility being under the influence of passion and greedy for pleasure.

50. (Foolish) people destroy sandal-wood for the sake of ashes and the pearl for the sake of the string; similarly men *infatuated with human pleasures destroy the divine glory.'*

51. Leaving (this) fight of passion let us engage ourselves in the fight of self-control with the warriors in the form of hardships, until we get the highest thing."

52. Having saluted the Jina and plucking out the hair Bāhubali who left off all attachment became an ascetic, having destroyed the sin,

53 Bowing down with the head, the sovereign king (Bharata) said in sweet words, " Do not take initiation; enjoy the kingdom with excessive pleasures."

51. Having bowed down to Bāhubali who stood up for meditation of one year, the sovereign reached Sāketapuri along with the whole of his army.

55. That high-souled Bāhubali also, having secured omniscience by the strength of penance and destroying the eight Karmas, got liberation which is the release from misery.

56. The sovereign king Bharata enjoyed the suzerainty over this continent of Bharata which abounded in pleasures, like Indra in the heavenly regions.

57. The villages were like the cities of Vidyādharas; the towns like the heavens, the householders like the kings and the kings like the god of wealth.

58. (He had) sixty-four thousands of women possessed of excellent beauty and (had) thirty-two thousands of kings with their crowns fastened (feudatory kings).

59. (He had) eighty-four lacs of best and intoxicated elephants and the same number of chariots having the emblems of banners and umbrella

60. (He had) eighteen crores of skilled and swift horses; who could count the servants and maidservants ?

61. (He had) fourteen jem-like things and the nine stores full of precious things; and (had) the residences in water and on earth which were guarded by the groups of gods.

62. (He had) five hundred sons who had enviable pleasures like those of the divine princes; all these formed the royal glory of the sovereign king Bharata

63. Even the man who may have hundred tongues and an extensive faculty of intellect, will not be able to describe his whole kingdom.



64. When it was told thus, the lord of Magadha saluting asked again the best Gaṇadhara in charming and sweet words.

65. The origin of the three classes was heard by me in full; now, revered sir, tell me the origin of those who have the thread on their necks (Brāhmins).

66. (Some people) injure all living beings and always do acts contrary to the ascetics ; and still under the pretext of religion they carry pride.

67. When it was said like this the best Gaṇadhara began to narrate the truth and (said.-) Oh king, listen with attentive mind the origin of the Brahmins.

68 When the revered son of Nābhi lived in a lonely place in the excellent town of Sāketapura along with his group of monks etc. Bharata came (there).

69. Having bent his head and placed his palms at the base of (Vṛṣabha's) feet, that sovereign king said, 'Listen to these my words'.

70. 'Revered sir, let these ascetics who have destroyed their sins, do this favour ; let them take pure and clean food in my house'.

71. Then the best Jina said, "Oh Bharata, this kind of food which is prepared of bought and special materials, is not allowed for self-controlled monks".

72. Hearing these words, the king thought with concentrated mind:- The ascetics who have destroyed their delusion practise severe penance.

73. The ascetics though requested again and again will not take food in my house ; so clearly, I (must) give the gift of food and drink etc. to the householders.

74. These also are possessed of the virtues of five Aṇuvratas of the householder's religion ; I will feed them often (so that) there will be the fruit of merit from the gift.

75. All who possessed the conduct of a householder were called by him ; men of wrong faith came very quickly.

76. Others (of Jain faith) would not enter the house, seeing in front the sprouts of barley and rice ; then a line was made on (the body of) the householders with the Kāgaṇi jewel.

77. When they were honoured with food, drink, gift and seats etc. pride was born to them and (they thought.-) we are happy in this world.

78. King Bharata was said by Matisāgara in the midst of the assembly:- Listen with concentrated mind to what the best Jina has said

79. Oh king, those first householders whom you honoured will become heretics after Lord Mahāvīra.

80. Creating out of false statements a scripture called the Vedas which preach only injury, they will kill beasts in the sacrifices.

81. Of perverse conduct and religion, not desisting from injurious activities and property, themselves of foolish dispositions, they will delude the remaining people also

82. The king who became angry at hearing these words said, 'Banish all these out of the town very soon'.

83. Being beaten by the people, they sought resort of the Tirthankara (Vrsabha); the people striking them with stones were kept off by him.

84 As Bharata was prohibited by the Jina Vrsabha in the words 'son, do not strike them', all of them were called in this world as Māhanas (Brahmanas).

85. Those who had fallen (from their vows) after first having taken the initiation, became heretic ascetics wearing th bark-garments

86. Bhrgu and Angira etc. the disciples and the disciple's *disciples, deluding the people about the heretic doctrines,* became the seed in this world.

87. This is the real origin of the Brahmanas which is told to you; oh king, now listen to the liberation of the Jina Vṛsabha.

88. Having shown the path of religion to the people, the *revered lord of the three worlds obtained incomparable liberation* on the mountain Aṣṭāpada.

89. Having abandoned the royal glory like grass, the sovereign king Bharata also accepted the path of the best Jina and attained unhindered bliss.

90. *Thus, oh Shrenika, I have told to you* the state of the world experienced by former people; now, listen to the four races of the kings which are of bright efficacy.

Thus ends the fourth chapter of Paumachariyam, which has the topic of the state of the world and the Jina Vṛsabha.